

THE  
SCRIPTURE-DOCTRINE  
OF  
DIVINE GRACE.

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BY THE REV. J. A. ANDERSON

OF THE CHURCH OF SCOTLAND

EDINBURGH: J. A. ANDERSON

1844



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BY THE REVEREND  
JOHN ANDREWS, LL.B. *&c*  
Vicar of MARDEN in KENT, and  
Chaplain to his Grace the Duke of DORSET.

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THE SECOND EDITION.

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ΤΗ ΓΑΡ ΧΑΡΙΤΙ ΕΣΤΕ ΣΕΣΩΜΕΝΟΙ  
ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ.

ΠΡΟΣ ΕΦΕΣ. ΚΕΦ. β'.

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L O N D O N :

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in the Poultry near the Mansion-House.

M D C C L X I X.

RECEIVED

DIVISION OF GRADE

THE  
UNITED STATES  
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TO THE  
MOST NOBLE  
**JOHN FREDERICK,**  
DUKE OF DORSET,  
EARL OF MIDDLESEX,  
LORD LIEUTENANT AND CUSTOS ROTULO-  
RUM OF THE COUNTY OF KENT.

*My LORD,*

**I**T is not the design of this address  
to offer incense at Your Grace's  
Shrine, but only to crave Your  
Grace's patronage of a Work intended

## DEDICATION.

to promote the glory of God, and to serve the best interest of Mankind. Should any apology be needful more than the great dignity and universal importance of the Subject, I might be allowed to remind Your Grace, that the truest Nobility is Virtue, and that the best, and indeed the only support of real Virtue, is that Divine Religion which has the Son of God for its author, and the glory of God for its end. To explain, illustrate and enforce the momentous Doctrines of this religion, is the general purport and tenor of this Treatise, which now presents itself to the public view under the sanction of Your Grace's patronage.

Great personages, like constellations in the heavens, shine with distinguished lustre, and shed abroad their influence

to



## DEDICATION.

to a vast extent. And when the everlasting Gospel is the rule of their faith and practice, they are both happy in themselves, and are the means of happiness to others. We cannot therefore but wish, and from a spirit of benevolence earnestly desire, that they should be firm and steady friends to religious principles and virtuous conduct, whose high birth, eminent titles, and great possessions, will ever give them a large share of power in the world. For when power is applied to so excellent and divine a purpose, we may, with reason, hope to see Grace and Peace extend their happy reign, Charity and Beneficence abound, and Truth and Righteousness flourish on the earth.

This, my Lord, is a noble theatre for the display of the most excellent

A 4                      virtues

## DEDICATION.

virtues and abilities. And whilst Your Grace's time and talents are thus employed, You are serving Your country in its most essential interest: because You are promoting and establishing, by wise and virtuous means, that evangelical piety and christian holiness, which constitute the true glory and happiness of every well-ordered government upon earth.

*Hoc opus, hoc studium parvi properemus et ampli.*

HORAT.

That Your Grace, whose illustrious birth and ancient and noble family justly entitle You to an honourable station near the Throne, may bear a distinguished part in this great and God-like work, be as eminent for piety as you are exalted in dignity, and be the blessed instrument of encouraging

# DEDICATION.

couraging and promoting all that is  
great, good and praise-worthy, is the  
sincere wish and fervent prayer of,

*My LORD,*

*Your Grace's*

*most dutiful, and*

*most obedient Servant*

*and Chaplain,*

Marden,  
May 4th, 1769.

JOHN ANDREWS.





## ADVERTISEMENT.

**W**HEN these sheets were originally composed, they were intended as an answer to a discourse on the subject written by a celebrated author. In this edition, which has been repeatedly called for by the public voice, a few alterations are made, some new observations are added, the quotations from the learned languages are translated, and controversy is waved as much as possible: and though words are quoted, no name is particularly mentioned. This is designedly done, that the work may stand on its own ground, independent of the controversy. In a word, the whole is so modelled, and I hope improved, that it may now go forth into the world, as *A general Defence of the Doctrine of Grace, and be read as a practical Treatise on that divine subject.*

T H E

ADVERTISEMENT.

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T H E

## P R E F A C E.

**T**H E Doctrine of Grace is undoubtedly of the highest moment to the happiness of mankind. A work therefore whose professed design is to set forth the true nature of this important doctrine, to fix it upon its proper foundation, and shew its genuine effects, may, if attended with the Divine Blessing,

Blessing, carry with it great and extensive usefulness. But for this work the most acute natural talents are not sufficient, without a real acquaintance with the Divine Influences of Grace. *Nature* and *Grace*, with respect to the human world, are two opposite principles, ever fighting against and aiming to conquer and subdue each other. The one belongs to the kingdom of Sin and Satan; the other to the kingdom of Righteousness and of God. And a person not brought under the dispensation of Grace, at least as to its enlightening power, must talk as much in the dark concerning the operations of Grace, as a man born blind would do, were he to discourse on the nature of vision, and the properties of colours. Great parts and learning, when not directed nor sanctified by divine Grace, will most undoubtedly serve to furnish such an one, as they did *St Paul* before his conversion, with keener weapons, and enable him to act with a more specious appearance against  
the.



the cause of truth. This is said with a view to obviate a vulgar error, namely, that natural parts and extensive erudition are certain and infallible guides to religious knowledge; and consequently, that one well versed in heathen learning, must needs be a good interpreter of Scripture, and an able writer on divine subjects. The reader will see in the sequel of this work, that I am no enemy to Learning. On the contrary, I esteem and honour it, when it serves as an handmaid to Religion, and is under the influence of Grace. Our Author's skill in literature, and his abilities to dress up a subject and set it in any light that he pleases, are well known. But since his Lordship hath humbly offered this treatise to the consideration of the established Clergy, he cannot think it amiss in me, who am one of that order, to read, examine and judge for myself. And after a fair examination, my sentiments are, that the Bishop has advanced some errors of

of a very pernicious tendency relative to the Doctrine of Grace: My design is to animadvert on these errors, in the spirit of meekness and candour; and in the course of my reasoning, I shall endeavour to treat both his Lordship and the argument with that respect I owe to the eminent station of the one, and with that reverence and impartiality which are inviolably due to the unspeakable dignity and importance of the other.

It may be proper to inform the reader, that he is not to expect from me an answer to the particular objections made by the Bishop against the Methodist Journals. My concern is merely with the Doctrine of Grace, as it is set forth and explained in the sacred Scriptures; to this I shall confine myself with a religious exactness. At the same time it must be owned, because it cannot be denied, that the light manner in which his Lordship has treated this most sacred and serious of all subjects, cannot be well

well justified upon the principles of the Gospel; and therefore it were greatly to be wished, that the pen of an Author of such eminent dignity and distinguished abilities had been more worthily employed, than in writing for the entertainment of Infidels, Wits and Libertines; who rejoice in seeing subjects any way connected with Religion, treated with a spirit of levity and ridicule. As an antidote to the poison of this light and vain spirit, and which is the bane of all sober, rational and manly piety, I shall recommend the saying of a great and wise man: "Ah! (said he) while we  
 " laugh, all things are serious round about  
 " us; GOD is serious when he preserveth  
 " us, and hath patience toward us; CHRIST  
 " is serious when he dieth for us; the  
 " HOLY GHOST is serious when he striveth  
 " with us. The whole creation is serious  
 " in serving GOD and us. They are serious  
 " in hell and in heaven. And shall  
 " a man that hath one foot in his grave  
 " jest and laugh \*?"

Serious-

\* Secretary *Walsingham*.

Seriousness well becomes immortal spirits, flying swiftly, as an arrow through the air, out of time into eternity. If the reflections suggested in this work contribute in any degree to promote seriousness, and recommend the beauties of holiness to the love and practice of men, I shall think I have not written in vain. But its success, be it what it may, depends upon the good pleasure of God, whose divine blessing I humbly implore. My design in sending these sheets into the world, is to throw in my mite, as an offering of love to the Saviour of mankind, in the fixed and real belief of whose everlasting Gospel, I esteem it my happiness to live, and trust it will be my comfort to die.







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## ERRATA.

Page 93. line 6. for *intolerant*, read *the intolerant*.

Page 178. line 8. for *yo*, read *you*.

Page 129. line 25. for *n*, read *in*.



THE  
SCRIPTURE-DOCTRINE  
OF  
G R A C E.



SECTION I.

*The* ORIGINAL *and* PRESENT STATE of  
HUMAN NATURE.

✿✿✿ T O understand the doctrine of Grace  
✿✿✿ with clearness and precision, it is ne-  
✿✿✿ cessary to consider the original and  
✿✿✿ present state of human nature. Man,  
when he first came out of the hands of God,  
was a being perfect in his kind. There was in  
him no defect, either natural or moral. He was  
framed in the image of his Maker; which con-  
sists, as the Apostle informs us, in righteousness  
and true holiness, or a conformity to the moral  
and imitable perfections of the Deity. In this  
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state of innocence man must needs be happy : he had union and communion with his GOD ; and from thence he derived the most solid blifs and satisfying joy. This was the original state of nature ; and there was a religion adapted to it, which may be fitly called *The Original Religion of Nature*. This original religion was Man's Natural Religion ; because it was a religion fitted to his state and nature, and was a religion of love, and obedience flowing from love. Thus love and obedience constituted the whole duty of man ; the fruit and effect of which were divine tranquillity and joy. As long as he continued in this holy and happy state, all was well. He was conscious of no sin, and he felt no misery. The great charter by which he held his inheritance, namely, perfect, indefectible and universal obedience, he preserved inviolably ; and whilst he did so, he had nothing to fear : all was peace and harmony within, and felicity and glory without. In this first and original state of things, man, we see, was under a Covenant. Conditions were required, and blessings were promised. A Law was given, and a penalty was annexed to the breach of it. GOD had His part to perform, and man his. Life and immortality were promised by GOD, and man was to yield unlimited obedience in heart and life. The tenor of this first Covenant then was, *OBEY AND LIVE* ; Preserve thy innocence, and thou shalt continue in happiness. Now had man performed his part of the Covenant,

nant,



nant, God would certainly have performed his. Had not man first lost his innocence, he could never have lost his bliss: perseverance in duty would have secured his happiness. But as he was a moral agent, and a subject of God's moral government, freedom of will was essential to his nature. This made him free to stand, and yet at the same time he was liable to fall. That he fell, the sacred Scriptures testify, and experience confirms. The effects and consequences of his fall will be more fully considered hereafter. Sufficient it is for our present purpose to observe, that by his fall, the original state of nature was changed, and with it the original religion of nature.

The religion that was fit and natural to man in a state of innocence, became unfit and unnatural in a state of guilt: in like manner as the natural means of preserving health to a sound constitution, would be the unnatural means of curing a distemper. In the former case, obedience is the ground of happiness; just as wholesome food is the cause of health. But when evil had made its way into the moral constitution, a remedy must be provided as a cure for that evil; just as a medicine must be applied in order to restore a sick body to its former state of health and soundness. Man is now in a fallen condition. He is no longer that innocent, holy, and happy creature he was. He has forfeited his inheritance. He has fallen off from his first love. He has naturally no communion with his God: and

for that reason can have no spiritual life in his soul, till renewed by divine Grace. He stands convicted at the bar of divine Justice. He is a criminal, condemned by that eternal law of Righteousness, which he has ungratefully broken. Guilt lies upon his conscience; and the poison of sin, like a direful leprosy, hath spread itself over all the faculties of his soul and body. In this view of human nature, which is the present state of it, we see an evident necessity for some change in the state of Religion. Man as a guilty creature must be pardoned, and as a depraved one must be renewed. Religion therefore must bring in new hopes, and must stand upon a new foundation. The original Religion of Nature, or the first Covenant under which *Adam* stood in paradise, could do nothing for his recovery; because in violating the conditions of it, he had forfeited his right to the blessings promised, and rendred himself obnoxious to the evils threatned. A scene now opened for the display of Mercy and free Grace: accordingly the God of Mercy interposed, and appointed a dispensation of Mercy to restore happiness to an order of creatures, whose misery alone rendred them fit objects of it. Here then the Deity made a new discovery of his divine nature, and revealed a most amiable and glorious perfection that was before unknown either to the human or angelic worlds. His Infinite Wisdom appointed, and his Almighty Power executed, a scheme of Redemption; in virtue of which

which the honour of God's moral government might be vindicated, and yet sinners pardoned, justified and made happy. Mercy was to triumph without the least violation of the immutable and eternal rules of Justice. This scheme of Redemption is the Covenant of Grace, the everlasting Covenant, the all-glorious Gospel: the revelation of which began when the All-wise, All-powerful, and All-gracious God pronounced these ever-memorable and infinitely-important words, "The seed of the woman shall bruise the serpent's head."\* These words virtually contain the Covenant, and are prophetic of that Divine Person, namely, the MESSIAH, who is the Covenant-head. This divine institution of Grace and Mercy became the Religion of sinful miserable man. It was the Religion of *Adam*, of *Abel*, of *Enoch* and *Noah*; the substance of which was continued by oral tradition through the patriarchal age to the times of the great Jewish Law-giver; when it was not only committed to writing, but was moreover shadowed out and prefigured by all the legal rites and ceremonies of the Mosaic oeconomy. This is the one only true Religion that hath been since evil had existence in the human world. Every other religion is vain, ineffectual and unnatural; because it is not suited to the wants, nor does it provide a remedy for the evils of our nature.

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\* Gen. iii. 15.

The writings of *Moses* relative to the primary original state of man, his fall from that state, and the institution of the new Covenant of Grace, as the means of his recovery, are very short, since they only inform us of the results of things. We are not therefore to look for a clear, full and explicit account of the new Covenant from his writings. But it was proper I should refer to them in the present case, when I was tracing out its first origin and constitution, and shewing the ground and foundation upon which it stands. When I treat more largely of the nature and blessings of the Covenant, I shall have recourse, as is fit, principally to the New Testament writings; where new, beautiful and glorious discoveries are made in respect of this highly interesting and momentous doctrine.

The Covenant of Grace then in itself is antecedent to, and the revelation of it coeval with, the first institution of Religion immediately after the Fall; and the blessings of Grace have been communicated to the people of GOD in all ages; conveyed indeed through the obscure medium of prophecy, types and sacrifices, till the fulness of time was come, when GOD sent forth his SON; who, as the Author of Grace and the King of Glory, was not only to declare, but, in his own Divine Person, to procure life and salvation to the forfeited posterity of *Adam*.

Now as the Bishop has begun his account of the doctrine of Grace with a defence of the miracle



cle at the day of *Pentecost*; I shall also make some observations on the nature and design of that miracle; not so much with a design to controvert what his Lordship hath advanced under this head, as to distinguish clearly between the extraordinary and miraculous gifts and endowments of the Spirit, peculiar to the Apostles and primitive Christians, and his ordinary and sanctifying Gifts and Graces, that are common to and are bestowed upon the faithful in all ages. This I apprehend is the more necessary to be done, because his Lordship seems to have thrown some obscurity upon this very evident and important distinction. The Answers to the trifling Objections of Dr *Middleton* are solid. But as to what his Lordship says on the nature and force of Scripture-eloquence, it is rather new than ingenious: and I am fully persuaded that the greatest part of his judicious readers will be of opinion, that there is a real standard of eloquence founded in reason and nature; and that according to that standard, the holy Scriptures furnish out a nobler sublime, and a more pure, flowing and unaffected eloquence, than any other writings in the world.



## SECTION II.

OBSERVATIONS *on the* MIRACLE *at the* Day  
of PENTECOST.

THE blessed JESUS having been put to death by the malice of wicked men, and raised from the grave by the power of the eternal God: in consequence thereof He ascended up on high, and sat down for ever at the right hand of his heavenly Father; where he reigns in his mediatorial capacity, as an everlasting High-Priest and King; dispensing to his spiritual *Israel* such divine Powers and Graces, as are the natural and necessary means for carrying on and accomplishing that important end for which He came into the world. The first visible act of Royal Power our LORD exercised after his ascension into glory, was his sending down the HOLY GHOST upon the Apostles at the day of *Pentecost*; which was a high and public festival, observed by the children of *Israel* in memory of the Law being delivered on mount *Sinai*.

At this season, the *Jews* who lived in the most remote and distant parts of the world met together at *Jerusalem*, in order to celebrate this solemnity: so that this miraculous effusion of the Spirit was as open, as public, and as universally known

known as the nature of the thing could possibly admit.

Now as the visible Church of CHRIST upon earth was to have its birth and origin at *Jerusalem*; so upon its taking place, the ritual and ceremonial parts of the Jewish Law were to expire and die away; because they were only figures and shadows of those good things that were to come under the Kingdom of the MESSIAH. This Kingdom, or Church of CHRIST, though small in its beginning, like a grain of mustard-seed, was to grow and flourish under the influence of those miraculous Powers with which it was at first endowed, so as at length to spread itself over the most distant parts of the earth. This important truth was from time to time signified by our LORD to his Disciples before his death, particularly in several of his beautiful and instructive parables; but they were not to have full, clear and adequate views of it, till he should send down from Heaven the Spirit of Truth, which was to open their understandings and to lead them into all truth. For this reason they were ordered not to depart from *Jerusalem*, till they should be endued with this Power from on High. The Apostles then, in obedience to their Master's command, and in full expectation of the completion of his promise, continued there, assembling together as often as was convenient, and waiting for the reception of this great and astonishing Gift. Agreeably to this they met,

at the day of *Pentecost*, in a public and solemn assembly, not knowing the particular period of the manifestation of this miraculous Power ; when all of a sudden a rushing noise was heard, that sounded like an impetuous violent wind, and shook the house where they were assembled. This was immediately succeeded by a flame of fire bursting into the room, and which broke itself into several divisions, resembling in appearance cloven tongues, and sat upon each of the Apostles. This appearance of the cloven tongues was an emblem of that wonderful Power with which they were instantaneously endued, of speaking new and strange languages which they had never learnt. Now in virtue of this divine Power with which the Apostles were miraculously endued, they were enabled to address themselves to the *Jews* and proselytes of different nations, who came to celebrate this solemnity from all parts of the world, in their own native language. The report of this miracle being noised abroad, they flocked together from all quarters of the town to inquire into the truth of it : and and some ignorant *Jews*, hearing the Apostles speaking to foreigners in the language of those foreigners, and not understanding that language, raised a weak and groundless calumny, as if the Apostles had been guilty of intemperate drinking. But St *Peter* confuted this calumny ; and standing up in the midst of the assembly, shewed them that this was not the effect of wine, as they vainly imagined ;



imagined ; seeing it was but the third hour of the day ; that is, nine a clock in the morning : but on the contrary, was the fulfilment of a divine Prophecy which GOD had given to their fathers. This Prophecy was delivered by *Joel* :  
<sup>ss</sup> It shall come to pass in the last days, saith the  
<sup>ss</sup> LORD, I will pour out my Spirit upon all  
<sup>ss</sup> flesh ; and your sons and your daughters shall  
<sup>ss</sup> prophesy, and your young men shall see visions,  
<sup>ss</sup> and your old men shall dream dreams ; and on  
<sup>ss</sup> my servants and on my hand-maidens will I  
<sup>ss</sup> pour out in those days of my Spirit, and they  
<sup>ss</sup> shall prophesy \* <sup>ss</sup>. That now those days were come, even the days of the MESSIAH ; and that what they now saw and heard was the completion of that Prophecy. He then goes on to shew them, that the same JESUS of *Nazareth*, whom they had crucified, GOD had highly exalted at his own right hand ; and in virtue of that exaltation to glory, he now shed abroad these plentiful Effusions of the HOLY GHOST.

The effect of this first Sermon, accompanied with the gracious Influences of the Spirit, was, that three thousand souls were convinced of sin, and were effectually converted and turned to the LORD. Nor was the effect and operation of this first pouring forth of the Spirit confined barely to the faculty of speaking, with clearness and propriety, a variety of tongues which they had never learned ; but they were likewise endued with  
divers

\* Joel ii. 28.

divers other miraculous Powers; such as discerning the thoughts and intentions of the heart, curing the sick, healing the lame, and raising the dead; which powers were to be exerted occasionally, as the wisdom of GOD thought proper, and saw it necessary or expedient to promote the end for which they were given. Which reflection suggests the great end and use of these extraordinary and miraculous Powers; *viz.* to attest, by a strength and force of external evidence that none could resist, the truth and certainty of their divine mission. The Apostles were to be the first Preachers and Planters of Christianity. They were to declare the momentous truths of the Gospel, and to maintain them in opposition to the whole world. For this purpose it was requisite they should go forth with the demonstration of the Spirit and of power, since they were to expose the follies, combat the prejudices, and attack the vices of a corrupt world. They were to offer the means of Salvation to fallen man through a crucified MESSIAH; and the superstition of the *Jews*, as well as the idolatry of the Gentiles, were to be rooted out and destroyed by the power and efficacy of the everlasting Gospel. In order to this, the Apostles were furnished with miraculous Powers and extraordinary Gifts of the Spirit; that thus they might declare themselves, by the many signs and wonders which they wrought, to be the servants of the most High GOD.

The

The miracles they produced in confirmation of what they said, were an undoubted proof that the GOD of truth was on their side; that they were espousing the cause of truth; were advancing the glory of GOD, and promoting the real happiness of mankind. The principal end then, and proper use of these Powers was, to convince the world that the Apostles who were endued with them, were under a divine influence, and acted by a divine commission: but another use of this celestial Gift was, to enlighten their minds, and to inspire them with all important and necessary truths relative to their divine commission, as the ambassadors of the King of heaven. In this respect the Disciples of our LORD were actuated and moved by the same Spirit as were the Prophets of old: so that they could clearly discern the spiritual intent and meaning of those Prophecies; and could with ease, propriety and certainty, make the true spiritual application of them to the Gospel of the MESSIAH. So far as they elucidated and explained the Scriptures with regard to the nature of CHRIST's Kingdom, or which any way concerned the real interest of his Church, they were under the direction of the unerring Spirit of truth; which rendered them incapable of deceiving others, or of being deceived themselves.

These reflections have been made with a view to explain the nature, and point out the use of those miraculous Powers, and of that extraordinary degree of Inspiration with which the Apostles

stles were endued, in order to make them fit instruments, in the hand of the Almighty, to preach the ever-blessed Gospel with power and success.

Thus far the Bishop's sentiments and mine in the main agree. But at the same time that these miraculous Powers were bestowed by the Spirit, in order to the first planting and propagating the Gospel, there were internal Graces imparted to all real believers by the same Spirit, for the great end of Sanctification and personal Holiness. And the principal point in which I differ from his Lordship, relates to these internal and spiritual Graces, which are not extraordinary and confined merely to the Apostles and primitive Christians, but are the common privilege of the Faithful in all ages. Now before I proceed to treat at large of the nature, use and end of these internal, sanctifying Graces of the Holy Spirit, I shall open the fountain of all Grace in the everlasting Covenant; and this shall be the subject of the following Section.



### SECTION III.

*The FOUNTAIN of GRACE opened in the  
EVERLASTING COVENANT.*

**G**RACE, in the original and primary sense of the word, signifies a Gift by way of favour; wholly undeserved on the part of the receiver,



ceiver, and flowing merely from the bounty of the giver. In this view then it must be confessed, that all the divine Gifts are Graces; as they flow intirely from the free, unmerited goodness of God, who owes his creatures nothing; and to whom they are and must be indebted for every thing they enjoy or can enjoy, either in time or eternity. Their very being must be ascribed to Him; and all the comforts and blessings thereof depend upon his sovereign, uncontrollable pleasure. Creation itself therefore is an act of Grace. That God should make Angels, place them in Heaven, and surround them with glory and happiness eternal, is wholly owing to the motives of divine Benignity and Love: and upon that account it may be fitly called an act of Grace. That God should make man, call him out of nothing into being, should give him Paradise for his portion, and surround him with a profusion of glorious blessings, was an act of Grace and of high and distinguished favour. But neither this, nor the preceding act of divine Love, is the Grace of the everlasting Covenant. It is a Grace infinitely more rich, free and glorious; so divine and godlike, that the heart of man cannot fully conceive it, nor the tongue of Angels sufficiently declare it. It is Grace to a fallen world; to a whole order of creatures in a state of rebellion against the great Sovereign of the universe; who must all have perished in their guilt and suffered never-ceasing torments, had not the everlasting Love

Love of GOD interposed and put a stop to their misery and ruin. So that the Grace I am now treating of, is the Grace of Redemption and recovery from the various evils both temporal and spiritual, which the Fall hath introduced into the world. It is that dispensation of mercy and compassion, which the infinite and eternal GOD hath been pleased to vouchsafe to mankind, being a race of apostate spirits, in order to the pardon of their sins, and the restoration of their persons to the divine favour and friendship. The rich glory of this Grace is displayed in the person of CHRIST, who was manifested in the flesh for this benevolent and divine purpose, <sup>ss</sup> to finish the <sup>ss</sup> transgression, to make an end of sins, to make <sup>ss</sup> reconciliation for iniquity, and to bring in <sup>ss</sup> everlasting righteousness \*.

The several parts of this dispensation, so far as we are able to comprehend them, appear transcendently great and glorious. The principal agent herein is the Triune GOD, who hath been pleased to reveal his all-perfect nature to us, as subsisting in Three Persons, FATHER, SON, and HOLY SPIRIT; and each Person hath his distinct and peculiar office in this gracious dispensation. GOD the FATHER appointed and accepted; GOD the SON mediates and atones; and GOD the HOLY GHOST applies and sanctifies. But here it will be observed, that this distinction is to be understood only with respect to the order of our conception.

\* Dan. ix, 24,

conception. Every divine act is an act of the whole Godhead ; and whatever the FATHER wills, is equally willed by the SON and the HOLY SPIRIT ; for they are One in Nature, Essence, Glory and Perfection.

*First* then, We say that the Almighty FATHER ordained and appointed this method of Salvation, and most graciously accepted the terms of it. This the holy Scriptures most evidently assert and maintain. Thus ; <sup>55</sup> God so loved the world, <sup>55</sup> that He gave his only-begotten SON, that all <sup>55</sup> who believe in Him should not perish, but have <sup>55</sup> everlasting life.<sup>55</sup> Again ; <sup>55</sup> God sent not his <sup>55</sup> SON into the world to condemn the world, but <sup>55</sup> that the world through Him might be saved.<sup>55</sup>

The salvation of the human world was from all eternity the great object of our heavenly Father's care and concern ; who, by virtue of his excellent wisdom, foresaw the fall of man, and the dreadful ruin and destruction that would be the certain and necessary consequence thereof. He discerned the evil, both natural and moral, that would result from *Adam's* disobedience. A world fallen off from God, and under the influence of every evil and corrupt desire, must needs be liable to death, misery and ruin. All the evil therefore of this system results originally from the Fall ; whence, as from a spring or fountain-head, are derived all the bitter waters of sin, which universally poison and corrupt mankind : so that all the sons of men have it inherent in their very constitution.

constitution. The evil and poisonous infection of this mortal disease runs through the whole circle of human nature ; it extends to every individual, and worketh certain destruction and death. None escape the contagion of sin, which was derived into us from our first parents ; and which corrupts and blinds our reason, depraves our wills, disorders our passions, infatuates the whole man, and causeth us to rebel against the Almighty, and every moment of our lives to violate his holy and righteous law. The natural, necessary and unavoidable consequence of this reign and dominion of sin is everlasting destruction. Now this is the sad and deplorable condition of the whole world, as it standeth in a state of Nature, in opposition to that of Grace. All are under the dominion of sin, and all are subject to death and misery, as the forfeiture and penalty justly due to it. But the infinite and eternal God did not suffer this disease to take place, without providing a sufficient remedy for the cure of it. For surveying in his all-comprehensive mind the evil and misery, the wretched and deplorable ruin of fallen man, he was moved with pity and compassion towards him, and reached out his almighty arm to rescue and deliver him. In boundless wisdom and mercy unspeakable, he hath instituted and ordained a dispensation of Grace, a scheme or means of Salvation, whereby the guilt of sin is done away, its power and dominion destroyed, death vanquished, misery finally removed, and  
spiritual



spiritual life and glory, everlasting happiness and bliss, are brought back again and unalterably restored to the human world. In this divine and glorious dispensation, the Son of GOD hath undertaken to be the mediator between his heavenly father and us. Which leads me to observe,

*Secondly*, That in the gracious work of Redemption the Second Person in the Godhead mediates and atones; and, blessed be his holy Name, he hath wrought out for us a plenteous Redemption. This divine Being is the eternal Word, the only-begotten of the FATHER, the brightness of his essential Glory, and the express Image of his Person; who being very GOD, was moved by his own everlasting Love, free Grace and Mercy to sinful, lost and perishing creatures, to become their all-sufficient Saviour. To this end it was necessary that he should assume our nature, and in that nature undergo whatever was needful to raise and dignify it, to exalt and reinstate it in perfect glory and unchangeable blessedness. For man, by reason of the Fall, having lost union with GOD, was in a state of actual and real death, in regard of all spiritual joy and happiness from the divine Presence; and there was no other way of recovering that union, and of restoring our natures to a state of spiritual joy and happiness, but by the Son of GOD's consenting to do and suffer what he did for us men and for our salvation. There was a natural and moral necessity that he should take upon him the human nature in

in its lowest state of abasement, and be born into this world. Accordingly he emptied himself of the divine glory, which he had with his Father before the world began, was incarnate in the womb of a holy Virgin, and appeared among men in the person of JESUS of *Nazareth*. And though there was no form or comeliness in him, with respect to the vain pomp and grandeur of this corrupt world, yet he demonstrated himself to be the SON of GOD, by the many great and powerful miracles which he wrought. He publicly preached the glad tidings of Salvation, and declared himself to be the Light of the world; that he was "the Way, the Truth and the Life, and that no one could come to the FATHER but by Him." He was from the very beginning the Light and Salvation of fallen man. "For there is no other name given under heaven by which any one can be saved." Several remarkable prophecies foretold Him; and the whole Jewish law of rites and ceremonies was a figure of his divine Person and Ministry. Their law of ceremonies, being exactly fulfilled in the Person of CHRIST, expired of course; and in this view they may be said to be abolished by CHRIST. The moral law he fulfilled by obeying it, even in the most complete and perfect manner: for his heart and life were infinitely pure and holy, without the least stain of guilt or moral depravity. And this obedience unto the law and will of his heavenly Father he exercised even unto death,  
the

the death of the cross. " For he was led as a  
 " lamb to the slaughter, and as a sheep before  
 " his shearers is dumb, so he opened not his  
 " mouth." But for whom was this divine Per-  
 son crucified and cut off? Not for himself, but  
 for the sins of his people. " He who knew no  
 " sin was made sin for us, that we might be  
 " made the Righteousness of God in Him." In  
 virtue of the divine appointment, the Death of  
 CHRIST was a true and real sacrifice for sin:  
 GOD the SON, in the human nature, was pleased  
 to suffer it, and GOD the FATHER was pleased  
 to accept it as such. So that hereby atonement  
 is made, GOD is reconciled, the Law is satisfied,  
 a remedy is provided for all ills, guilt is done  
 away, and everlasting Righteousness is brought  
 in, whereby we are justified and freely accepted;  
 our offences are pardoned, and we stand anew in  
 a state of favour and friendship with GOD.

But then, as these blessings and privileges are  
 not imaginary but real, before we can be par-  
 takers of them there must be an actual applica-  
 tion of them to the soul. And this leads me to  
 observe,

*Thirdly,* That in the gracious dispensation of  
 the Gospel, it is the office of the Third Person  
 in the Godhead to apply and sanctify. It is this  
 Application and Sanctification of the Spirit which  
 realizes our Christian privileges, and makes them  
 true and solid blessings. " For if any man hath  
 " not the Spirit of CHRIST, he is none of his,"

And

And our LORD, speaking to his Disciples, and in them to all other Christians, said, "I will pray the Father, and he will give you another Comforter, even the Spirit of Truth;" which was to guide them into all truth; that is, all that is necessary to their everlasting Salvation. So that without the Operation of the Holy Spirit, his actual Application, his abiding Influence and in-dwelling Presence, the Gospel, and all the blessings of the Gospel, are nothing to us. This is the channel by which they are conveyed to us; and we may as well think of beholding the light and glory of the sun without eyes, as of enjoying the felicity and glory of Heaven without the gracious operations of the divine Spirit. These gracious operations I shall treat of at large in the following Section; and shall then proceed to answer the Bishop's objections, so far as they relate to the subject before us.



#### SECTION IV.

*The OPERATIONS of the HOLY SPIRIT considered in the great Work of JUSTIFYING and SANCTIFYING the Souls of faithful Men.*

IN this Section I am to consider at large the nature, power and efficacy of the ordinary Operations of the Holy Spirit, or those divine Influences



fluences that are necessary in the great work of justifying and sanctifying the souls of men.

Here I shall beg leave to introduce what I have to offer on this head with a quotation from a great and excellent Prelate of our Church, under the authority of whose venerable name I shall be sufficiently guarded against the imputation of Enthusiasm.

“ We acknowledge (saith this learned and  
 “ pious Author) the office of the Spirit of God  
 “ to consist in the sanctifying of the servants of  
 “ God. Now this Sanctification being opposed  
 “ to our impurity and corruption, and answering  
 “ fully to the latitude of it, whatsoever is want-  
 “ ing in our nature of that holiness and perfection  
 “ must be supplied by the Spirit of God. Where-  
 “ fore we being by nature totally void of all sav-  
 “ ing truth, and under an impossibility of know-  
 “ ing the will of God; as no man knoweth the  
 “ things of a man, save the spirit of a man which  
 “ is in him, even so none knoweth the things of  
 “ God but the Spirit of God\*. This Spirit  
 “ searcheth all things, yea the deep things of  
 “ God, and revealeth them unto the sons of  
 “ men; so that thereby the darkness of their un-  
 “ derstanding is expelled, and they are enlighten-  
 “ ed with the knowledge of their God. This  
 “ work of the Spirit is double, either external  
 “ and general, or internal and particular. The  
 “ external and general work of the Spirit, as to  
 the

\* 1 Cor. ii, 10, 11.

“ the whole Church of GOD, is the Revelation  
 “ of the will of GOD, by which so much in all  
 “ ages hath been propounded as was sufficient  
 “ to instruct men unto eternal Life. For there  
 “ have been holy Prophets ever since the world  
 “ began \*; and Prophecy came not at any time  
 “ by the will of man, but holy men of GOD  
 “ spake as they were moved by the HOLY  
 “ GHOST †. When it pleased GOD in the last  
 “ days to speak unto us by his SON ‡, even that  
 “ SON sent his Spirit into the Apostles, the Spi-  
 “ rit of Truth, that he might guide them into all  
 “ truth, teaching them all things, and bringing  
 “ all things to their remembrance, whatsoever  
 “ CHRIST had said unto them ||. By this means  
 “ it came to pass that all Scripture was given by  
 “ Inspiration of GOD, that is, by the motion and  
 “ operation of the Spirit of GOD; and so what-  
 “ soever is necessary for us to know and believe,  
 “ was delivered by Revelation. Again, The  
 “ same Spirit which revealeth the object of Faith  
 “ generally to the universal Church of GOD,  
 “ which object is propounded externally by the  
 “ Church to every particular believer, doth also  
 “ illuminate the understanding of such as believe,  
 “ that they may receive the truth. For Faith is  
 “ the gift of GOD, not only in the object but  
 “ also in the act; CHRIST is not only given unto  
 “ us, in whom we believe, but it is also given  
 us

\* Luke i. 70.

† 2 Peter i. 21.

‡ Heb. i. 2.

|| John xvi. 13.

“ us in the behalf of CHRIST to believe on  
 “ him\*; and this gift is a gift of the HOLY  
 “ GHOST working within us, an assent unto  
 “ that which by the Word is propounded to us.  
 “ By this the LORD opened the heart of *Lydia*,  
 “ that she attended to the things which were  
 “ spoken of *Paul*†: by this the Word preached  
 “ profiteth, being mixed with Faith in them  
 “ that hear it‡. Thus by Grace are we saved  
 “ through Faith, and that not of ourselves, it is  
 “ the gift of GOD§. As the increase and per-  
 “ fection, so the original or initiation of Faith is  
 “ from the Spirit of GOD, not only by an ex-  
 “ ternal proposal in the Word, but by an inter-  
 “ nal illumination in the soul; by which we are  
 “ inclined to the obedience of Faith, in assent-  
 “ ing to those truths which unto a natural and  
 “ carnal man are foolishness. And thus we af-  
 “ firm not only the revelation of the will of  
 “ GOD, but also the illumination of the soul of  
 “ man, to be part of the office of the Spirit of  
 “ GOD, against the old and new Pelagians.

“ The second part of the office of the HOLY  
 “ GHOST in the Sanctification of man, is the  
 “ Regeneration and Renovation of him. For  
 “ our natural corruption, consisting in an aver-  
 “ sation of our wills, and a depravation of our  
 “ affections, an inclination of them to the will  
 “ of GOD is wrought within us by the Spirit of

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“ GOD,

\* Phil. i. 29.

† Acts xvi. 14.

‡ Heb. ii. 4.

§ Ephes. iii. 8.

“ GOD. For according to his mercy he saveth  
 “ us, by the washing of Regeneration and Re-  
 “ newing of the HOLY GHOST \*: so that ex-  
 “ cept a man be born again of water and of  
 “ the HOLY GHOST, he cannot enter into the  
 “ Kingdom of GOD. We were all at first de-  
 “ filed by the corruption of our nature and the  
 “ pollution of our sins, but we are washed, but  
 “ we are sanctified, but we are justified in the  
 “ name of the Lord JESUS, and by the Spirit of  
 “ our GOD †. The second part then of the  
 “ office of the HOLY GHOST is the renewing of  
 “ man in all the parts and faculties of his soul.  
 “ The third part of this office is to lead, direct  
 “ and govern us in our actions and conversations,  
 “ that we may actually do and perform those  
 “ things which are acceptable and well-pleasing  
 “ in the sight of GOD. If we live in the Spi-  
 “ rit, quickned by his renovation, we must also  
 “ walk in the Spirit §, following his direction,  
 “ led by his manuduction. And if we walk  
 “ in the Spirit, we shall not fulfil the lusts  
 “ of the flesh ‡; for we are not only directed,  
 “ but animated and actuated in those operations  
 “ by the Spirit of GOD, who giveth both to will  
 “ and to do; and as many as are thus led by  
 “ the Spirit of GOD, they are the sons of GOD ||.  
 “ Moreover, that this direction may prove more  
 “ effectual, we are also guided in our prayers,  
 “ and

\* Titus iii. 5.

§ Gal. v. 25.

|| Rom. viii. 14.

† 1 Cor. vi. 11.

‡ Gal. v. 16.



“ and acted in our devotions by the same Spirit,  
 “ according to the promise; I will pour upon  
 “ the house of *David*, and upon the inhabitants  
 “ of *Jerusalem*, the Spirit of grace and of sup-  
 “ plication\*. Whereas then this is the confi-  
 “ dence that we have in him, that if we ask any  
 “ thing according to his will, he heareth us †:  
 “ and whereas we know not what we should  
 “ pray for as we ought, the Spirit itself maketh  
 “ intercession for us with groanings which can-  
 “ not be uttered; and he that searcheth the  
 “ hearts, knoweth what is the mind of the  
 “ Spirit, because he maketh intercession for the  
 “ Saints according to the will of God ‖. From  
 “ which intercession especially I conceive he hath  
 “ the name of the *Paraclete* given him by CHRIST,  
 “ who said, I will pray unto the Father, and he  
 “ shall give you another *Paraclete* ‡. For if any  
 “ man sin, we have a *Paraclete* with the Father,  
 “ JESUS CHRIST the Righteous, saith St *John* §;  
 “ who also maketh intercession for us, saith St  
 “ *Paul* †. And we have another *Paraclete*, saith  
 “ our SAVIOUR; which also maketh intercession  
 “ for us, saith St *Paul*. A *Paraclete* then, in  
 “ the notion of the Scriptures, is an Inter-  
 “ cessor.

“ Fourthly, The office of the same Spirit is  
 “ to join us unto CHRIST, and make us mem-

bers

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\* Zech. xii. 10.

‖ Rom. viii. 26, 27.

§ 1 John ii. 1.

† 1 John v. 14.

‡ John xiv. 16.

† Rom. viii 34.

“ bers of that one body of which our Saviour is  
 “ the Head. For by one Spirit we are all bap-  
 “ tized into one body : and as the body is one  
 “ and hath many members, and all the members  
 “ of that one body, being many, are one body,  
 “ so also is CHRIST \*. Hereby we know that  
 “ GOD abideth in us, by the Spirit which he  
 “ hath given us §. As we become spiritual men  
 “ by the Spirit which is in us, as that union  
 “ with the body and unto the head is a spiritual  
 “ conjunction, so it proceedeth from the Spirit ;  
 “ and he that is joined unto the LORD is one  
 “ Spirit †.

“ Fifthly, It is the office of the HOLY GHOST  
 “ to assure us of the adoption of sons, to create  
 “ in us a sense of the paternal love of GOD to-  
 “ wards us, to give us an earnest of our ever-  
 “ lasting inheritance. The love of GOD is shed  
 “ abroad in our hearts by the HOLY GHOST  
 “ which is given unto us ||. For as many as are  
 “ led by the Spirit of GOD, they are the sons of  
 “ GOD ‡. And because we are sons, GOD hath  
 “ sent forth the Spirit of his Son into our  
 “ hearts, crying, Abba, Father †. For we have  
 “ not received the Spirit of bondage again to  
 “ fear ; but we have received the Spirit of adop-  
 “ tion whereby we cry, Abba, Father. The  
 “ Spirit itself bearing witness with our spirit,  
 “ that

\* 1 Cor. xii. 12, 13.

§ 1 John iii. 24.

† 1 Cor. vi. 17.

|| Rom. v. 5.

‡ Rom. viii. 14.

† Gal. iv. 6.

“ that we are the children of God \*. As there-  
 “ fore we are born again by the Spirit, and re-  
 “ ceive from him our Regeneration, so we are  
 “ also assured by the same Spirit of our Adop-  
 “ tion; and because being sons, we are also  
 “ heirs, heirs of God, and joint-heirs with  
 “ CHRIST †: by the same Spirit we have the  
 “ pledge, or rather the earnest of our inherit-  
 “ ance. For he which establisheth us in CHRIST,  
 “ and hath anointed us, is God, who hath also  
 “ sealed us, and hath given the earnest of his  
 “ Spirit in our hearts ||; so that we are sealed  
 “ with that holy Spirit of promise, which is the  
 “ earnest of our inheritance, until the redemp-  
 “ tion of the purchased possession ‡. The Spi-  
 “ rit of God, as given unto us in this life,  
 “ though it have not the proper nature of a  
 “ pledge; as the gifts received here being no  
 “ way equivalent to the promised reward, nor  
 “ given in the stead of any thing already due;  
 “ yet it is to be looked upon as an earnest,  
 “ being part of that reward which is promised.”

Thus far this truly eminent Divine †. To which  
 I shall add the authority of the very learned and  
 judicious Dr Scott \*\*. After shewing what were  
 those extraordinary operations which the HOLY  
 GHOST performed in order to the first planting  
 and propagating the Gospel, and which he con-

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tinued

\* Rom. viii. 15, 16.

† Rom. viii. 17.

|| Ephes. i. 13, 14.

‡ 2 Cor. i. 21, 22.

† Bishop Pearson on the Creed, Art. 8.

\*\* Christian Life, Part II. chap. 7.

tinued to perform so long as they were necessary for that end: he then proceeds to consider “ a  
 “ second sort of the HOLY GHOST’s operations,  
 “ namely, that which he ordinarily doth, and  
 “ always hath done, and will always continue  
 “ to do. For upon the cessation of these his  
 “ miraculous operations, the HOLY GHOST did  
 “ not wholly withdraw himself from mankind,  
 “ but he still continues mediating with us, under  
 “ CHRIST, in order to the reconciling our wills  
 “ and affections to GOD, and subduing that in-  
 “ veterate malice and enmity against him, which  
 “ our degenerate nature hath contracted: for it  
 “ is by this blessed Spirit that CHRIST hath pro-  
 “ mised to be with us to the end of the world \*.  
 “ And CHRIST himself hath assured us, that  
 “ upon his ascension into heaven he would pray  
 “ his Father, and he should give us another  
 “ Comforter, meaning the HOLY GHOST, that  
 “ he might abide with us for ever †. And ac-  
 “ cordingly the HOLY GHOST is vitally united  
 “ to the Church of CHRIST, even as souls are  
 “ united to their bodies.” But a greater autho-  
 rity than either of these hath declared, that the  
 office of the HOLY GHOST is “ to sanctify all the  
 “ elect people of GOD †.”

Now as the persons of sinners must be accepted  
 before their natures can be made pure and holy;  
 or, in other words, as Justification must, in the  
 order

\* Matt. xxviii. 20.

† John xiv. 16.

‡ Church Catechism.



order of salvation, precede sanctification, it may be proper for me, in the first place, to explain the nature of Justification, open the grounds and reasons of it, and shew how the Spirit applies this great Gospel-blessing to the souls of believers. For we are <sup>ss</sup> justified as well as sanctified in the name of the LORD JESUS, by the <sup>ss</sup> Spirit of our GOD \*: and through Him, that <sup>ss</sup> is CHRIST, we have an access by one Spirit <sup>ss</sup> unto the Father † <sup>ss</sup>.

Justification is an act of GOD; whereby, in his rich and sovereign Grace, in the overflowings of divine benignity and love, he doth for the sake of JESUS CHRIST his dear Son, declare sinful creatures absolved of all guilt and punishment; assures them of his friendship and favour, and of the unspeakably great and glorious blessings of life and happiness for evermore. Let it be further observed, that this act of mercy is reached out to sinners whilst they lie in their guilt. The innocent do not want it: for as they need no repentance, so they need no pardon. So that ungodly as we are, GOD, for his mercy's sake, blots out our iniquities, and justifies our persons.

Having thus explained the nature of Justification, I shall now shew that this great blessing is not to be obtained by the Law, either moral or ceremonial; and shall then open the grounds and reasons of it in the Gospel-dispensation.

C 4.

*First,*

\* 1 Cor. vi. 11.

† Ephes. ii. 18.

*First*, The moral Law is that immutable and eternal rule of righteousness, which is of unchangeable and universal obligation with respect to all rational beings, and which flows from the moral rectitude and essential holiness of God. This rule of righteousness comprehendeth every branch of duty in its most spiritual extent: and is not only a declaration of the divine will, but also a copy of the divine perfections: or an exact and beautiful transcript of God Almighty's eternal Justice, Truth and Goodness\*.

This

\* "Est quidem vera lex, recta ratio naturæ congruens, diffusa in omnes, constans, sempiterna, quæ vocet ad officium jubendo; vetando a fraude deterreat." Cicerō *de Repub. lib. iii.*

The true law is no other than right reason, or the law of nature, universal in its extent; and everlasting in its obligation, which commands what is right and forbids what is wrong.

"Lex quæ seculis omnibus ante nata est, quam scripta lex ulla, aut quam omnino civitas constituta." Cic. *de Leg. lib. i.*

A law that existed before all ages, before any law was written, or any government constituted.

"Legem neque hominum ingeniis excogitatam, neque scitum ali- quod esse populorum, sed æternum quiddam, quod universum mundum regat." *De Leg. lib. ii.*

This Law does not owe its original to human invention, or the arbitrary institutions of men, but is eternal in its nature, and governs the whole world.

"Necsi regnante Tarquinio nulla erat Romæ scripta lex de stupris, idcirco non contra illam legem sempiternam Sextus Tarquinus vim Lucretiæ attulit. Erat enim ratio profecta a rerum natura, & ad rectè faciendum impellens, & a delicto avocans: quæ non tum denique incipit lex esse, cum scripta est, sed tum cum orta est: orta autem simul est cum mente divina." Cic. *de Leg. lib. ii.*

The

This law therefore being co-eval with the all-perfect and everlasting nature of God, did not begin to exist when man was first created: no, nor when the sons of celestial glory hailed their triumphant birth-day. It was in being before the creation of the human, or even angelic world. Ere the mountains were brought forth, or the heavenly host were called into life, this law was enrolled in the annals of eternity: but it shone forth with a glorious lustre on that distinguished day, "when the morning-stars sang together, and all the sons of God shouted for joy \* ss.

When man was first placed upon the earth, this divine law was given to him, as the rule of his conduct and the measure of his obedience. It came down from Heaven together with his being; and was originally stamped upon his mind by the benevolent hand of his all-wise and almighty Creator. Nor was it barely stamped upon his mind, and engraven upon his heart in the fairest characters; but it was likewise accompanied with such inherent rectitude and holiness,

c 5

liness,

The rape which *Tarquin* committed upon *Lucretia* was not less criminal, because there was not at that time any written Law at *Rome* against such sort of violences. The Eternal Law of reason, which is a direct emanation from nature itself, prompting to good, and averting from evil, was then in being; and which did not become a Law when it was reduced into writing, but from the moment it existed; and it existed for ever, of an equal date with the divine mind.

\* Job xxxviii. 7.

## *The* SCRIPTURE-DOCTRINE

liness, as naturally disposed him to obey it. This inherent vital holiness of his nature was the moral image of God in his soul. As long as he preserved that divine image in its first beauty and perfection, he was enabled to fulfil the whole law of his Maker. He was capable of loving God with all his heart and with all his soul, and of yielding a constant, uninterrupted and universal obedience to the divine will. As long as *Adam* actually performed this obedience, the law was his friend, and constantly justified him in the sight of God. In all cases he could appeal to the law for his innocence; and as that did not condemn him, neither did his all-just and all-gracious Governor and Judge. Before guilt was contracted, he wanted no other means of justification than his own righteousness and personal holiness. But after he had sinned and violated the just and holy law of his Maker, he was defiled with guilt, and stood no longer upright at the bar of divine Justice. The broken law became an enemy, and cried aloud for the infliction of its penalty: instead of justifying him, as it did whilst he obeyed the law, it now condemned him as a transgressor. This was the natural result of things, since the moral law had it not in its nature to make provision in case of failure. It is like its Author infinitely perfect, and its requirements are equal to its perfection. It remits not the least of its demand, which is absolutely full and intire; whose constant language is,



is, "Pay me that thou owest;" and when payment is not made, it knows no mercy. So that its only power in this case is to justify the innocent and condemn the guilty.

*Secondly*, Though all mankind have not sinned after the similitude of *Adam's* transgression, yet all are, by the righteous appointment of God in his moral government of the world, involved in his guilt, and are sharers with him of his misery. "For by the offence of one, judgment came upon all men to condemnation\*." And as by "one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned†". In consequence of *Adam's* transgression, who is the fountain-head of the fallen race, we bring with us into the world a sinful corrupt nature, endued with evil tempers, ungovernable passions, and a depraved will. By reason of which, in the early dawn of life, we violate in numberless instances the infinitely pure and holy law of our Maker. So that all must plead guilty before God; not only as having an original guilt imputed to them, but as likewise having many sins and transgressions of their own to account for. Therefore all mankind, without one single exception, are condemned by the moral law. And so far is this holy and perfect law from being a means of justification, that if no other can be found, we must die in our sins and perish for ever.

The

\* Rom. v. 18.

† Rom. v. 12.

The blessed Angels who stood their trial, are happy in virtue of their own righteousness and unblameable obedience. They are not under the condemning power of the law, because they have never offended against the law in a single instance. Their spotless holiness, their indefective righteousness, their pure and perfect love, their continual, uninterrupted and universal observance of the divine law, is to them a sufficient ground of justification; and upon that ground shall they immoveably stand, enjoying the glorious fruit of their obedience, life and happiness for evermore. But what is this to sinners, who are transgressors of the law? and for that reason are subject to the penalty of it? who have lost their virtue, who are stripped of their original holiness, and have by their own act wilfully corrupted and defaced the moral image of their Maker: that principle of the divine Life in the soul, by which alone they can perform such an intire and uniform obedience to the law, as it becomes an all-perfect God to require. If such creatures are ever made happy, it cannot be by any work or merit of their own, but by an act of Grace freely bestowed, flowing from the unbounded love and mercy of God.

Seeing then justification is not to be had by the moral law, let us next inquire what the law of *Moses* can do for us in this case. It will be observed, that one important and essential part of the Mosaic oecconomy is the moral and eternal law

law of righteousness; which hath been considered already. Our present inquiry therefore relates only to the ceremonial law of *Moses*, such as Circumcision, Sacrifices, Purification, and the like positive institutions. Now these rites and ceremonies were appointed for two principal ends. The one was to put a stop to the progress of idolatry; and to keep up a due sense of God's government of the world. The *Israelites* were seated in the midst of an idolatrous people. The nations round about them were sunk into the vilest superstitions and abominations, and had religious rites and customs shocking to human nature: they had a multiplicity of false gods, whom they worshipped in a way horridly sinful and unnatural. It was, no doubt, a wise and a gracious design in the God of Heaven to prevent the growth of this great evil, and to preserve and spread the knowledge of his own eternal nature and perfections. To this end it was expedient, in every view of wisdom, to appoint such a system of religious rites and ceremonies, as that the *Israelites*, by an attention to and a regular observance of them, might be known to be the servants of the true God; and, in virtue thereof, might hold out to their idolatrous neighbours constant admonition and instruction concerning his supreme Power and Providence. It ought likewise to be considered, that the *Jews* before the *Babylonish* captivity were naturally prone to idolatry, by reason of the prejudices they had contracted in fa-

vour

vour of it during their stay in *Egypt*: and therefore the danger was, lest they should be infected with the wicked example of their neighbours, and imitate them in their idolatrous customs; to the dishonour of the GOD of *Israel*, and the subversion of the very fundamental law of their constitution §. But this evil was sufficiently guarded against by the *Mosaic* ritual.

*Thirdly*, The other principal end of these ceremonies was to typify and figure out to the people the great and important parts of the Gospel-dispensation. "The law (says the Apostle) was "only a shadow of good things to come." All its rites and ceremonies pointed at CHRIST, who was the great end of the law. With respect to the carnal *Jews*, the positive rites and institutions served to keep them in some tolerable civil order: they might avail so far as to restrain them from open and great vices; just as the laws of human society operate upon persons who have no sense of religion. But with respect to the spiritual *Jews*, they had a deeper and a far nobler use and meaning: they represented to them the mediatorial character of their MESSIAH, and the method of that glorious redemption which he was to accomplish. The ceremonies of the law, which were merely external works, were not in the least available, either by any power and efficacy of their own nature, or by any positive appointment of GOD, to purify the soul from guilt, and to  
atone



atone for moral evil. And therefore the Author to the *Hebrews* very justly argues, when he says, that the *Jewish* gifts and sacrifices could not make him that did the service perfect, as pertaining to the conscience; because the blood of bulls and of goats, and the ashes of the heifer, wherewith they sprinkled the unclean, sanctified only to the purifying of the flesh †. These carnal ordinances reached not to the Spirit. They had no real dignity, no intrinsic excellency in their own nature; and were only so far useful, as they served to point out the REDEEMER and his atoning sacrifice; the universal Purifier, who sets the heart at liberty, and frees the soul from the guilt and dominion of sin. Accordingly all the legal purifications were appointed for their legal transgressions; that is, for offences against the ceremonial law. For offences against the moral law, there is no sacrifice appointed. And though in one part of the *Mosaic* ritual, it seems as if in sins of a less hainous nature, atonement might be made by sacrifices; yet upon a nearer and more attentive consideration of this point, we shall find that this atonement reached no farther than the pardon of the civil Magistrate, and to protect them from the penalty of the law, considered as a political institution. They were, in virtue of it free from condemnation in any of the civil courts of *Israel*, and were thereby justified from temporal punishment ‡. This then was justification

† Heb. ix. 9.

‡ Lev. vi. 1—7.

justification in a political view : but justification unto eternal life was quite another thing, and was attainable only in virtue of the dignity and efficacy of that one great Sacrifice, ordained in the counsels of GOD from eternity, and which was offered in time by our divine High-Priest, who was the Lamb slain from the foundation of the world.

Upon this state of the case, it is natural to inquire what became of the *Jews*. Were none of them justified in the sight GOD? Undoubtedly they were. But then it is not by their law : for the Oracle of eternal Truth hath said, that " by " the deeds of the law shall no flesh be justified " in GOD's sight \*." In a word, they were justified by the same means that the faithful are in all ages ; that is, in virtue of the original Covenant made by GOD to *Adam* immediately after the Fall, and renewed to their great progenitor, *Abraham*. This Covenant is the same in substance with the Gospel dispensation ; only *that* was the first opening of the Almighty's pardoning love ; but now it is more clearly and fully displayed in the Incarnation of the Son of GOD. This leads me to open the ground of Justification in the infinitely-glorious offices of that divine Person.

From the preceding observations it is manifest, that justification must be the result of an absolute, intire and perfect conformity to the law and will of

\* Rom. iii. 20.

of GOD. But fallen creatures cannot perform this obedience, because they are already under the guilt and power of sin. The unfallen Angels indeed can; but their obedience avails only to justify themselves; that is, it serves to keep them innocent and happy. This may be said, with equal truth, of the most exalted creature of the highest order. If his will deviates ever so little from the will of his Creator, he forfeits his innocence and incurs guilt; and after he has observed all that the law requires, he has done nothing more than his strict and indispensable duty: still he is indebted to GOD for his life and happiness. Where then shall we find an obedience, whose merit is equivalent to the guilt of an apostate sinful world? It is not to be found in any created being, because obedience in the creature is nothing more than a duty of moral and perpetual obligation that he owes to his Creator. Behold then, admire and adore the great and glorious mystery of our Redemption. The GOD of all creatures, He whom Angels worship, to whom Cherubim and Seraphim bow and obey, condescended to become man: He who was with GOD from eternity, and indeed was GOD, <sup>33</sup> was <sup>34</sup> made flesh, and dwelt among us; and we <sup>35</sup> beheld his glory, as the glory of the only-begotten of the Father, full of grace and truth.<sup>33</sup> This wonderful person was both GOD and man; and the mysterious union of the two natures constituted his all-important character as Mediator between

between GOD and man. In this character he performed such an obedience as the moral law required: He observed it in every tittle and to the utmost of its demands. This he did as man; and as a partaker of that nature he came down from Heaven to redeem. But though this obedience was the obedience of man, yet the merit of that obedience is the merit of GOD; because the person who performed it is GOD as well as man. Here we find a fund of merit sufficient to answer the benevolent, noble and godlike purposes of bestowing life and salvation upon a lost and perishing world. The law is magnified and made honourable by the obedience of our incarnate GOD; justice is completely satisfied; and a way is opened in a manner consistent with the divine administration for the exercise of mercy. This GOD-man, by his pure and spotless life, obtained a conquest over the power of sin; and by his humbling himself unto death, he hath expiated the guilt of sin. And thus moral evil, both as to power and guilt, which is the root and cause of natural evil, is intirely overcome by this amazing work of the Son of GOD in the human nature: "for he who knew no sin was made sin for us, " that we might be made the righteousness of " GOD in him \*." Righteousness is a sinless obedience, or a perfect conformity to the moral law. This obedience our blessed Saviour performed; and the righteousness of his obedience

is

\* 2 Cor. v. 21.



is not the righteousness of a creature, but the righteousness of GOD, and for that reason is divine and infinite: in virtue of which GOD may be just, and the justifier of them who lay hold on this righteousness, through faith in that ever-blessed and ever-adorable Person who wrought it out for the salvation of sinners. CHRIST obeyed the law actively in his life, and by suffering its penalty obeyed it passively in his death: and this active and passive obedience of the MESSIAH is that immense, all-sufficient, all-perfect and everlasting righteousness, which is the meritorious cause of life and salvation to fallen man. " For  
 " as by one man's, viz. *Adam's* disobedience,  
 " many were made sinners; so by the obedience  
 " of one, viz. CHRIST, shall many be made  
 " righteous \*." The merit and virtue of CHRIST's obedience being made over to us by an act of free Grace, is the reason and ground of our Justification; so that though we are guilty, we are treated as innocent; though sinners, we are constituted righteous at the bar of divine Justice; and this for the alone merit and worthiness of the active and passive obedience of our dear Redeemer. Accordingly the Apostle expressly asserts, that we are " justified freely by his grace,  
 " through the redemption that is in JESUS  
 " CHRIST: whom GOD hath set forth to be a  
 " propitiation through faith in his blood, to de-  
 " clare his righteousness for the remission of sins  
 that

\* Rom. v. 19.

33 that are past, through the forbearance of God.  
 33 To declare, I say, at this time his righteous-  
 33 ness, that he might be just, and the justifier of  
 33 him which believeth in JESUS \*. 33 In his Epistle  
 to *Titus*, that we are 33 justified by his grace ||; 33  
 that is, the Grace of God our Saviour. And in  
 his Sermon to the people of *Antioch*; 33 Be it  
 33 known unto you, therefore, men and brethren,  
 33 that through this man, viz. CHRIST, is  
 33 preached unto you the forgiveness of sins; and  
 33 by him all that believe are justified from all  
 33 things, from which ye could not be justified by  
 33 the law of *Moses* §. 33 Here the offer of Grace  
 and pardon is free and general. It extends to all  
 men and to all cases. There is no distinction  
 either of person or of guilt: all shall be justified;  
*Jew* and *Gentile*, bond and free, high and low,  
 and from all things. Even the greatest of sinners  
 shall receive pardon and forgiveness for all sins,  
 from this act of omnipotent Grace. If he comes  
 to the fountain that is opened for sin and un-  
 cleanness, 33 though his sins be as scarlet, they  
 33 shall be washed white as snow; though they  
 33 be red like crimson, they shall be as wool †. 33  
 Still this great Gospel-blessing is not ours; nor  
 can we see any title or interest in its glorious pri-  
 vileges, till we are enabled by faith to fly for re-  
 fuge to this hope set before us. I shall therefore  
 now

\* Rom. iii. 24, 25, 26.

|| Titus iii. 7.

§ Acts xiii. 38, 39.

† Isaiah i. 18.

now shew how that act of faith is wrought in the soul by the operation of the holy Spirit.

Humiliation then must precede justification. The soul must be humbled before it can come to CHRIST, to be clothed with the robe of his righteousness. Humiliation is wrought by the divine Spirit's applying the divine law to our consciences, and awakening in our souls a feeling sense of the guilt and power of sin. By this we are brought to a real acquaintance with ourselves; we perceive our original as well as acquired guilt: we view the moral law in a spiritual light, and see that its requirements are far too extensive for us to comply with them. This view opens to us not only the sinfulness of all our actions, but likewise that corrupt fountain whence all the evil flows; namely, the wretched depravity of our nature. Hence we are slain, that is, condemned by the law, and have no merit of our own to plead in arrest of judgment. We are brought to an awful view of God, as most glorious in holiness, and to a ready acknowledgment of his justice, should he consign us over to eternal destruction. Sin appears in all its horror; and our souls are self-abased unto the dust, under a consciousness of our infinite demerit. This is true humiliation: for we are now absolutely convinced that we have destroyed ourselves; that we have no righteousness of our own to depend upon for justification; and that we must perish soul and body to all eternity, unless we are enabled by  
faith

faith to apprehend that all-sufficient righteousness which GOD hath provided, exhibited and offered in his glorious Gospel. Being thus humbled by our own guilt, we are exalted by the mercy of GOD, and brought to a comfortable view of CHRIST, and his divine and ever-blessed method of justifying the persons of sinners. This method appears to us infinitely fit and suitable in all its parts, and we adore the wisdom, power and goodness displayed in it. CHRIST and his righteousness is an object most amiable and desirable; and our self-condemned souls long for it, as the parched ground thirsts for showers of rain. We believe CHRIST to be the pearl of great price, and we are made willing to sell all in order to purchase it. We seek not to establish our own righteousness, but rejoice in being able to submit to the righteousness of GOD. Hence we are impowered by the influence of divine Grace to approve, love, receive and embrace CHRIST in all his offices; and we voluntarily resign ourselves up to him, to be saved in his own way and upon his own terms. This is that faith which is imputed to us for righteousness\*; and in virtue of

\* Thus the Father of the faithful obtained righteousness, and was justified thereby. *He, that is, Abraham, believed in the Lord, and He counted it to him for righteousness* ||. יְחִשְׁבֶּה לְרִצְדָּקָה *He counted to him righteousness, says the Hebrew: ἰλογίσθη αὐτῷ εἰς δικαιοσύνην, It was counted to him for righteousness, say the Septuagint and St Paul* †. The Greek word λογίζομαι answer exactly

|| Gen. xv. 6.

† Rom. iv. 3.



of which we become actual partakers of the important blessing of justification\*.

Again, sanctification springs from and is the fruit of justification; because we cannot receive CHRIST as our justifier, without receiving his divine Spirit as our sanctifier. When we are once truly

exactly to the *Hebrew* word *חשב* and both signify to *impute, transfer, reckon, or make over to one's Account*. See *Buxtorf's* and *Taylor's Hebrew Concordance*.

The Apostle, in the fourth chapter of his Epistle to the *Romans*, proposes the faith of *Abraham* as a pattern of ours; and considers the method of GOD's justifying that great Patriarch, as an example of the divine procedure in justifying us. It seems therefore evident to me, that the object of *Abraham's* justifying faith was the same as ours; only with this difference, that his was in a MESSIAH to come, ours in a MESSIAH already come.

The evidence for this opinion will appear still stronger, when we consider what our LORD hath said; that *Abraham saw his day, and was glad* §. To see the day of CHRIST with joy and delight, must signify, in any tolerable sense of the phrase, to see the glory of CHRIST in his divine offices as Saviour of the world. That faith therefore which was imputed to him for righteousness had CHRIST for its object.

\* The doctrine of justification by faith alone, is supported by an authority no less than that of the Bishop himself; who has well and truly said, *page 316*, that "the redemption of mankind by the death of CHRIST, and the sacrifice of himself upon the cross, together with its consequent doctrine of *justification by faith alone*, were the great Gospel-principles on which Protestantism was founded, on the first general separation from the Church of Rome." This divine and comfortable doctrine hath indeed, as his Lordship further observes, been impiously abused by men of *licentious and corrupt principles*, and carried by them into an *impure and dangerous Antinomianism*. But this horrid and sinful abuse is fully exploded in this and the following Sections.

§ John viii. 56.

truly humbled for sin, and come to CHRIST for righteousness, and are enabled through faith to apprehend him in his glorious offices, there is then an actual union formed between CHRIST and our souls; in virtue of which we receive renewing and sanctifying Grace, to work in our natures righteousness and true holiness. <sup>ss</sup> For <sup>ss</sup> if any man is in CHRIST, he is a new creature †. For we are his workmanship, created <sup>ss</sup> in CHRIST JESUS unto good works, which <sup>ss</sup> GOD hath before ordained that we should walk <sup>ss</sup> in them †.<sup>ss</sup> In the following part of this Section I shall first shew what sanctification is, and then consider the operations of the blessed Spirit in producing it in the souls of the faithful.

Sanctification is literally the same as holiness ||. The word in the Old Testament that is constantly translated *holiness*, signifies separation from common use, and dedication to the service of GOD. It is sometimes applied to GOD himself, when it signifies the essential rectitude of the divine nature, which is immutably the same, and for ever stands at an infinite distance from all evil. It is sometimes applied to the angelic host, and then it signifies their intire and absolute devotion to the will of the ever-blessed GOD. The same word, when applied to men, expresses a state of

† 2 Cor. v. 17.

‡ Ephes. ii. 10.

|| קדש Parari, præparari, destinari, ad aliquid generaliter: In specie, sacrari, consecrari, sanctificari, sanctum, sacrum esse, vel fieri. *Buxtorf's Lexicon.*

of soul freed from the dominion of sin, and sweetly converted to God in the exercise of love and obedience. Holiness then is another name for goodness, when applied to moral agents; and as there are degrees of happiness, so there are likewise degrees of goodness and holiness. But the moral nature of the Deity is the perfect pattern, and his will the absolute rule of all holiness. This perfect pattern hath been displayed in the life of CHRIST; and the laws of CHRIST are a declaration of his heavenly Father's will. So that Christian holiness implies such a divine and godlike nature as worketh in us an hearty approbation of, an affectionate compliance with, and a willing obedience to the laws of the Gospel; that is, to the immutable and eternal laws of God Almighty's moral and spiritual dominion \*.

Now as the great design of the Gospel is to make us happy, it must be a subordinate design of the Gospel to make us holy; because without holiness there can be no ground or possibility of happiness either in time or eternity. This is well expressed by St Paul in his Epistle to Titus:

ss For the Grace of God, that bringeth salva-  
ss tion, hath appeared unto all men; teaching  
ss us, that denying ungodliness and worldly lusts,  
ss we should live soberly, righteously and godly  
D ss in

\* τιμήσεις τὸν Θεὸν ἁγίζουσα, says an excellent Heathen, ἱάνα  
τῷ Θεῷ τὴν διάνοιαν ὁμοιωῇς, i. e. 'Thou wilt best glorify  
' God, by making thy mind like to God.'

“ in this present world ; looking for that blessed  
“ hope, and the glorious appearing of the great  
“ GOD and our Saviour JESUS CHRIST : Who  
“ gave himself for us, that he might redeem us  
“ from all iniquity, and purify unto himself a  
“ peculiar people, zealous of good works \*.”  
When I speak of holiness as a subordinate design  
of the Gospel, I intend it in no other sense than  
that of means to an end. Far be it from me to  
entertain a thought in the least derogatory to  
this most inestimable and glorious privilege ;  
which for its dignity and high importance may,  
with the strictest propriety, be called the princi-  
pal and capital design of the incarnation of the  
Son of GOD. Indeed I consider holiness and  
happiness as inseparable ; and which can no  
more be divided or severed from each other,  
than light can be severed from the sun : and  
that the manifestation of the divine glory is no-  
thing more than the manifestation of the divine  
attributes of Love, Goodness, Truth and Right-  
eousness, in the person of JESUS CHRIST, and  
through him these blessed perfections flow into  
the renewed Minds of his faithful and obedient  
people, so far as they are communicable. This  
thought is finely illustrated by a great Divine,  
whom I shall quote for the pleasure and im-  
provement of the reader.

“ We rather glorify GOD by entertaining the  
“ impressions of his glory upon us, than by  
communicating

\* Titus ii. 11, 12, 13, 14.



“ communicating any kind of glory to him.  
“ Then does a good man become the taberna-  
“ cle of God wherein the Shechinah does rest,  
“ and which the divine glory fills, when the  
“ frame of his mind and life is wholly according  
“ to that idea and pattern which he receives  
“ from the Mount. We best glorify him when  
“ we grow most like to him: and we then act  
“ most for his glory, when a true spirit of  
“ sanctity, justice, meekness, &c. runs through  
“ all our actions; when we so live in the world  
“ as becomes those that converse with the great  
“ mind and wisdom of the whole world, with  
“ that almighty Spirit that made, supports and  
“ governs all things, with that Being from  
“ whence all good flows, and in which there is  
“ no spot, stain or shadow of evil; and so being  
“ captivated and overcome by the sense of the  
“ divine loveliness and goodness, endeavour to  
“ be like him, and conform ourselves as much  
“ as may be to him.

“ When God seeks his own glory, he does  
“ not so much endeavour any thing without  
“ himself. He did not bring this stately fabric  
“ of the universe into being, that he might for  
“ such a monument of his mighty power and  
“ beneficence gain some panegyrics or applause  
“ from a little of that fading breath which he  
“ had made. Neither was that gracious con-  
“ trivance of restoring lapsed men to himself, a  
“ plot to get himself some eternal hallelujahs;

“ as if he had so ardently thirsted after the lays  
 “ of glorified spirits, or desired a choir of souls  
 “ to sing forth his praises. Neither was it to  
 “ let the world see how magnificent he was.  
 “ No, it is his own internal glory that he  
 “ most loves, and the communication thereof  
 “ which he seeks : as *Plato* sometimes speaks of  
 “ the divine love ; It arises not out of indigency,  
 “ as created love does, but out of fulness and  
 “ redundancy ; it is an overflowing fountain,  
 “ and that love which descends upon created  
 “ beings is a free efflux from the almighty source  
 “ of love ; and it is well-pleasing to him that  
 “ those creatures which he hath made should  
 “ partake of it. Though God cannot seek his  
 “ own glory, so as if he might acquire any ad-  
 “ dition to himself, yet he may seek it so as to  
 “ communicate it out of himself. It was a  
 “ good maxim of *Plato*, *Τὸ Θεῷ εὐδοκίαν φέρειν*,  
 “ which is better stated by St *James* ; “ God  
 33 giveth to all men liberally, and upbraideth  
 35 not \*. ” And by that glory of his which he  
 “ loves to impart to his creatures, I understand  
 “ those stamps and impressions of wisdom, jus-  
 “ tice, patience, mercy, love, peace, joy, and  
 “ other divine gifts, which he bestows freely  
 “ upon the minds of men. And thus God  
 “ triumphs in his own glory, and takes pleasure  
 “ in the communication of it.

“ As

\* Chap. ii. 5.

“ As GOD’s seeking his own glory, in respect  
 “ of us, is most properly the flowing forth of  
 “ his goodness upon us ; so our seeking the  
 “ glory of GOD is most properly our endeavour-  
 “ ing a participation of his goodness, and an  
 “ earnest incessant pursuing after divine per-  
 “ fection. When GOD becomes so great in  
 “ our eyes, and all created things so little,  
 “ that we reckon upon nothing as worthy of  
 “ our aims or ambitions, but a serious partici-  
 “ pation of the divine nature and the exercise  
 “ of divine virtues, love, joy, peace, long-suf-  
 “ fering, kindness, goodness, and the like :  
 “ when the soul beholding the infinite beauty  
 “ and loveliness of the divinity, and then look-  
 “ ing down and beholding all created perfection  
 “ mantled over with darkness, is ravished into  
 “ love and admiration of that never-setting  
 “ brightness, and endeavours after the greatest  
 “ resemblance of GOD, in justice, love and  
 “ goodness ; when conversing with him, *ἐν ἡσυχίᾳ*  
 “ *καρπῷ*, by a secret feeling of the virtue, sweet-  
 “ ness and power of his goodness, we endeavour  
 “ to assimilate ourselves to him ; then we may  
 “ be said to glorify him indeed. GOD seeks no  
 “ glory but his own ; and we have none of our  
 “ own to give him. GOD in all things seeks  
 “ himself and his own glory, as finding nothing  
 “ better than himself ; and when we love him  
 “ above all things, and endeavour to be most

“like him, we declare plainly that we count  
“nothing better than He is†.”

Grace then, considered as an act of God in sanctifying the corrupt nature of man, is an effluence of the divine goodness, power and holiness, communicated to the souls of believers by the operation of the blessed Spirit. In consequence of which we are made partakers of a divine nature; we are renewed in the spirit of our minds, and are regenerated or born again; we have union with CHRIST through faith in his blood; we are ingrafted into his spiritual body, just as a branch is ingrafted into a vine, and from him we derive our life of Grace. This life of Grace is an active principle and habit of holiness, a never-failing source of righteousness that springs up in our souls to all eternity: for that uncorruptible seed, which is our life of Grace here, will be our life of glory hereafter.

The holy Spirit having thus taken up his residence in our souls, and created within a new heart and a new spirit; we have in consequence a most sincere and deep sorrow for sin, as an evil infinitely offensive to God; and have an unfeigned desire of being redeemed from its power, as well as its guilt and punishment. Sin is ever viewed with horror, not only as the fountain and cause of all human woes, but as an object most hateful to him whom our soul loves. Hence we hate sin with a bitter hatred, and fly from it

as

† *Smith's Select Discourses, page 408.*



as a person of a disturbed imagination flies from an ideal spectre\*. We love holiness both in principle and practice; and seek it with as much earnestness as the avaricious pursue their gold. We delight in the Law of GOD after the inner man: this law we know is spiritual; and we aim at a conformity, not barely to the letter, but to the spirit of all the divine laws. Hence we strive and pray against secret as well as presumptuous sins; and we labour to be delivered from every corrupt passion, every evil affection, every impure lust, and every vain desire. We endeavour to banish from our hearts all unholy thoughts, all the most inward and unobserved workings of pride, selfishness and vainglory; and would choose to be righteous and holy, though there were no hell to punish vice, nor heaven to reward virtue. For as our understandings are enlightned to discern what is excellent, so our wills are renewed to choose it. Holiness is the most excellent of all excellent things, because it is that which makes us most like to GOD; and sin, which is the opposite to holiness, is that which makes us most like the spirits of darkness †.

D 4

We

\* We now experience the truth of what the great Philosophe says; *Αρετή μὲν ὑγίεια τὲ τις αἶν εἶν καὶ κάλλος καὶ εὐεξία ψυχῆς. κακία δὲ νόσος τε καὶ αἰσχρὸν καὶ αἰσθήνεια.* That is, 'Virtue is the health, beauty and good disposition of the soul: sin is its disease, deformity and weakness.' *Plot. Rep. 4.*

† "Nè malum quidem ullum cum turpitudinis malo comparandum;" says *Tully.*

No evil is to be compared with the evil of sin.

We look upon this world, not as a state of enjoyment, but as a state of purification, where our souls are to be cleansed from the dregs and impurities of vice. Philosophy, says the ancients, is the purification and perfection of human life\*; which is true of the divine philosophy of the Gospel. When we are living members of that mystic body, of which CHRIST is the head, we derive from our glorious Head that divine grace which enables us to practise his divine laws.

It was a just complaint against the Pagan Philosophers, that they made their philosophy rather a vain boast of science than a rule of life † :  
but

\* Φιλοσοφία ἐστὶ ζωῆς ἀνθρωπίνης κάθαρσις ἢ τελειότης, says a disciple of the Samian sage.

“ Philosophy is the purification and perfection of human life.”

† “ Quotus enim quisque Philosophorum invenitur, qui sit ita moratus, ita animo ac vita constitutus, ut ratio postulat? Qui disciplinam suam non ostentationem scientiæ, sed legem vitæ putet? Qui obtemperet ipse sibi, & decretis suis pareat? Videre licet, alios tanta levitate & jactatione, uti his fuerit non didicisse melius; alios pecuniæ cupidos, gloriæ nonnullos, multos libidinum servos, ut cum eorum vita mirabiliter pugnet oratio: quod quidem mihi videtur esse turpissimum.” *Cic. Tusc. Disp. lib. ii.*

Who is there among the Philosophers of so sweet a spirit, of such unblemished conduct, as the law of reason requires? Who does not make his philosophy rather a vain boast of science than a rule of life? Who maintains a perfectly regular self-government, and yields an obedience to his own precepts? Some are so full of levity and vain-glory, that it had been better for them not to have made any pretences to philosophy; some actuated with the love of money, others with the desire of fame, and others are such slaves to their lusts, that their life and doctrine are essentially at variance with each other: which seems to me an infinite reproach.

but those holy souls in whom the Spirit of God dwells, are enriched and ennobled with such virtuous habits and such inherent rectitude, as that they are sweetly inclined and powerfully compelled, as it were by a kind of natural instinct, to obey the dictates of their heavenly Master.

Virtue is the element they breath in; and is as congenial to them as water is to the finny tribe, or air to the birds. Holiness is their sphere of action; and they can no more cease to move in that divine sphere than the heavenly bodies can cease to move in their respective orbs, when motion is impressed upon them by the hand of the Almighty. In sum, they have experienced “a death unto sin, and a new birth “unto righteousness\* :” and though they are conscious of many lapses and infirmities, owing to the frailty of nature and the workings of indwelling corruption, yet there is notwithstanding a prevailing disposition to do and to suffer the will of God. The work of sanctification being thus begun by the renewal of the divine image in the heart, it is still going on in a gradual and progressive manner. We die daily to sin and to the shadows of time; and live continually to Grace and to the realities of eternity. The decay and death of the former, are the health and life of the latter; just as the dispelling of darkness is the increase of light : in which

D 5.

blessed!

bleſſed work we never ſtand ſtill ; but are aiming at higher degrees of divine love, and proceed uninterruptedly with the moſt unfeigned deſires of “ perfecting holineſs in the fear of God “. This is the genuine fruit and effect of true faith, ſo that good works neceſſarily ſpring from it : for the tree being made good, the fruit is good ; the fountain being cleaned, the ſtreams iſſuing from it are pure and ſalutary. But this general account of ſanctification I ſhall expatiate upon in four particulars.

(1.) That Grace which purifies the heart, produceth a deep and unfeigned humility ; which is a conſtant attendant on juſtifying faith. For as true faith enlightens the mind, ſo it affords us a clearer inſight into ourſelves, as well as nobler and more auſpicious views of God : and the more we know of ourſelves, the more abundant reaſon ſhall we have to think lowly of ourſelves ; and to conclude with the wiſe Son of *Sirach*, that pride was not made for man ; eſpecially when we conſider, that we are not only dependent but guilty creatures, loſt and undone by our own folly and wickedneſs. When the eye of faith ſees clearly into ſpiritual things, our own vileness and demerit appears great beyond expreſſion. We have inliſted under the banner of Satan, and fought as rebels againſt the King of Heaven. We have attacked his gracious government, and violated his righteous laws. We have denied obedience to the great Sovereign of the univerſe, and have  
been



been seeking to gratify and please ourselves, though in direct opposition to the will of G O D. The consequence of this is, that we have forfeited all right and title to the divine favour. We have all fallen off from our first love; and G O D is no longer our Father, nor are we his children. We are therefore under the curse of the law, and are subject to death and eternal ruin. These are very humbling views of ourselves, and are ever presented to the eye of faith; which is enough to sink us down to the very lowest pitch of self-humiliation and self-abasement. Neither is this all. There is a further ground of humility. G O D is infinitely holy, and his laws are infinitely spiritual: they influence the heart, and command the inward man. But if we compare our own hearts and lives with the divine nature and laws, we cannot but see that we are all over impure and unholy. Our righteousness, as the sacred Writings express it, is but as filthy rags: our best actions have a mixture of imperfection; they carry with them sin, as being not adequate to the infinite purity of the divine nature. And this is true with respect to the most exalted Christians. Even in them there are remains of indwelling sin: they do not love G O D with that constancy and fervency of affection which they ought; nor do they serve him with that purity of intention, that single eye to his honour and glory, which it is their duty to do. For which reasons they  
disclaim

disclaim Self entirely: they ascribe nothing to their own righteousness and spiritual attainments; but rest wholly on the everlasting righteousness of CHRIST for their final acceptance with GOD, and justification to eternal glory.

(2.) Another branch springing from the root of true faith, and which is essential to the divine life in the soul, is a perpetual, ardent and strong desire of growing continually more and more like GOD, in all goodness, righteousness and truth: and this not to propitiate GOD, and make him merciful and favourable unto us; but because we find it our highest privilege, our greatest honour, and our truest happiness. The supreme, almighty and eternal Being is the first Good, and the first Beautiful\*: He is the grand Original and glorious Pattern of all beauty, loveliness and perfection; and the nearer any creature comes in likeness to this great Original, the more perfect and happy that creature is†. The first care and chief concern therefore of a gracious soul, is to be good because GOD is good; to be righteous and holy, both within and without, because GOD is righteous and holy, and is a discerner of the thoughts and intentions of the heart. This is a Christian's principal end and aim; and he studies to im-

prove.

\* *καλλὸς μόνον ἐκφανέσθαι, καὶ ἱερασιμώτατον* 'the most illustrious and amiable Beauty,' says *Plato*, speaking of GOD.

† *τέλος των ἀγαθῶν τὸ ὁμοιωθῆναι τῷ Θεῷ* 'The end of good men is to become like to GOD;' says the same *Philosopher*.

prove in it daily; to have stronger, and deeper and more lively impressions made upon his heart; that the divine image may be more perfect, the copy of essential holiness more fair and legible, and the communicable attributes of the Godhead may be wrought into the very essence of the soul. This is blessedness itself, and is the very summit of human glory and perfection †. Holiness therefore, or a growing resemblance to the nature and image of GOD, is pursued and sought after by Christians as their supreme good, as the chief ornament and felicity, the highest delight and glory of a rational and immortal being. But this great work is gradual. We are transformed by Grace from glory to glory; that is, from one degree of divine likeness to another and more perfect one. The sun of righteousness rises in the soul, just as the glorious orb of day rises in the natural world. At first his light is scarcely discernible; then his brightness increaseth by degrees, till at length he shines forth with full lustre and glory. Thus the path of the just, which is the Christian life, shineth more and more, till it breaks forth in a flood of light in the beauteous realms of eternal day.

(3.) Another property of the divine life is, that it is active, industrious and diligent in doing good:

† Θείω δε κοσμίω ὄγε φιλόσοφος ὁμιλῶν κοσμίῳ τε καὶ θεῷ εἰς τὸ δυνατόν ἀνθρώπῳ γίνεται that is, 'The philosopher, or lover of wisdom, conversing with the divine beauty, grows divine and beautiful himself, so far as it is possible for a human creature,' *Plato Rep. 6.*

good: in this likewise Christians resemble their Father that is in heaven \*. He is good, and doth good: He is infinitely happy in the enjoyment of his own perfections; and his delight and glory it is, to communicate happiness to all created natures that are capable of receiving it. And the brightest image of his person, the blessed JESUS, in the days of his flesh went about doing good. His unbounded desire of doing good brought him down from the celestial mansions to dwell in this fallen world; and now he is ascended into heaven, he still continues an everlasting High-Priest, doing the greatest good to precious and immortal souls, by redeeming them from sin, from misery, and eternal ruin. This is the pattern and example for us to imitate: and indeed if we are real friends to CHRIST; we shall imitate him in the blessed work of doing good to souls. This is charity, as it flows from the love of GOD, and an earnest desire of promoting his interest and glory in the world. Therefore all who have any movements of Grace, any principles of the divine life working within, will find themselves stirred up to propagate and display the free Grace of GOD to perishing sinners, to win souls unto CHRIST, and to advance the interest of his glorious Kingdom.

\* Εὖ γὰρ δὴ ὁ ἀνθρωπίνου τοῦ Θεοῦ ὅμοιον ἔχοντες, εὐεργετοῦν, εἴ περ, καὶ ἀληθεύον. Long. de Sub. sect. 1.

Pythagoras being asked in what particulars we most resembled the Deity? answered, In doing good, and speaking truth.



dom. Divine Love constraineth them to this; and their open and benevolent hearts are enlarged with an unbounded affection. And how glorious will be their reward! "They that be  
<sup>ss</sup> wise shall shine forth as the sun in the bright-  
<sup>ss</sup> ness of the firmament; and they that turn  
<sup>ss</sup> many to righteousness, as the stars for ever and  
<sup>ss</sup> ever<sup>ss</sup>. Nor will real Christians ever omit any opportunity they have of doing good to the bodies of men. Temporal misery is an object of mercy and compassion; and in this they will study to be kind, and use their best endeavours to remove that misery. However the objects they principally regard are mens spiritual and eternal interests: in this their hearts desire and constant endeavour is to do good unto all men.

(4.) Another attendant of the divine life is incessant and powerful breathings after the fruition of GOD's presence. This ariseth from the very nature of love, whose unalterable property it is to long for the enjoyment of the object beloved. If we love GOD, we must of necessity desire to enjoy GOD. Hence gracious souls are thirsty souls. They are like parched ground gasping to receive the refreshing showers that descend from the clouds of heaven; or as the hart panting for the water-brooks, so their souls thirst for GOD\*: The miser does not long for  
his

\* Psalm xlii. 1. — With what tender and pathetic eloquence does the pious St *Austin* describe the workings of these spiritual desires?

his gold, the ambitious man for his honours, or the sensualist for his pleasures, with that intenseness of affection and desire, as eminently pious and holy souls long after the spiritual fruition of the great object of their love. Those divine gratifications they feel below, is heaven upon earth; it is a little drop of that boundless ocean of bliss which awaits them hereafter; it is an earnest of the consummate glory they shall enjoy in the morning of the resurrection; when they shall be filled with all the fulness of the ever-blessed GOD, and shall drink of the spiritual pleasures that flow at his right hand for evermore.

From these observations on the nature and progress of sanctification, it is clear that the life and

desires! “*Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus. Sitivit anima mea ad te, Deum, fontem-vivum: quando veniam & apparebo ante faciem tuam? O fons vitæ, vena aquarum viventium; quando veniam ad aquas dulcedinis tuæ de terra deserta, in via, & inaquosa; ut videam virtutem tuam, & gloriam tuam, & satiem ex aquis misericordie tuæ sitim meam? Sitio Domine, sitio te Deum vivum; O quando veniam & apparebo, Domine, ante faciem tuam?*”—*Solil. cap. 35.*

As the hart desireth the water-brooks, so longeth my soul after Thee, O GOD. My soul is athirst for GOD, yea, even for the living GOD; when shall I come and appear before thy face? O fountain of Life, River of living Water; when shall I come to the waters of thy love, from a barren and desert land, where no water is? that I may behold thy excellency and glory, and satiate my thirst with the waters of thy mercy? I thirst for GOD, yea, even for the living GOD? when shall I come and appear before thy face?

and power of religion consists in an inward and outward conformity to the will of God. Indeed wherever there is the inward power, there will be the outward expressions of it in acts of obedience to Him, who hath loved us and given himself for us. So that if CHRIST hath implanted in us the Graces of his Spirit, we have an infallible evidence that he dwelleth in us, and we in him.

In this case we need not examine the annals of eternity, to know if our names are written there: to have holiness written in our hearts is abundantly sufficient, and indeed a surer ground of comfort, because it is more scriptural and less liable to delusion, than even a vision or revelation from the other world. They who have the impressions of a divine and godlike nature wrought in them, have the foundation of Heaven in their souls: they have the pledge and first-fruits of the spiritual harvest of the Gospel; and which will open after death in an infinitely brighter, richer and nobler manifestation of light, life and glory throughout the boundless periods of eternity. And here I would intreat the reader to pause a little, and contemplate a while the invaluable blessings purchased for us by that divine Saviour, who was delivered for our offences, and raised again for our justification. In his glorious person and offices we have complete redemption and deliverance from the greatest evils of this fallen world. He it is that delivers us  
from

from the evil of sin, and from the evil of misery, which is the fruit and consequence of sin. For all those manifold distresses, infelicities and disorders, that confusion and wild uproar, those horrid wars and rumours of wars that are in the world flow from sin, and are the genuine effects of the exceeding corruption and degeneracy of our nature. Were there no such thing as envy and malice, pride and ambition, covetousness and revenge, in our own evil and corrupt hearts, we should not injure and oppress, persecute and destroy one another, as we now do. And though this world *was never intended by divine Providence for a state of perfect happiness*; yet if these evil tempers and passions were rooted out of our nature, and the opposite graces and virtues were planted there by the holy Spirit; if men loved one another, as CHRIST hath commanded them, and in consequence of their love to GOD; if the mild and peaceable tempers of the Gospel universally prevailed; this world would be a paradise compared to what it is, and mankind much happier than they are. Now these evil and sinful passions, this blindness in our natural reason, and this depravity in our wills, are the spiritual disorders of our souls; from all which CHRIST JESUS, as the great spiritual Physician, came into the world to deliver us: in the great work of sanctification making us new creatures; giving us a new heart and a new spirit; turning the will to GOD, and directing our affections to Heaven.



Heaven and the unspeakable glories of eternity. Thus does he redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.

2. In CHRIST JESUS we have complete redemption from misery ; partly in this world, but altogether and perfectly so in the world to come. The only cause of misery is sin ; and where sin is intirely removed, misery must be so too. For which reason we are subject to pain and natural evil as long as we live in this world, because its root and cause cannot be totally done away whilst we carry about with us this body of corruption : notwithstanding, so far as Christians are purified and cleansed from sin, so far they are happy even here. They have a peace within which surpasseth all understanding : they are not as heretofore a prey to their own miserable tempers ; they are in a good measure free from the ill effects of lust, the mad rage of ambition, the torments of covetousness, the lashes of envy, the inquietudes of malice, the stings of pride, and the scorpions of revenge. On the contrary, they possess the mild, the gracious and the blessed fruits of the Spirit ; love, joy, peace, meekness, charity, faith, hope, temperance ; all which are genuine sources of solid happiness, and must produce happiness in proportion as they prevail, and have the ascendancy and government in our hearts : so that by these means, though Christians  
live

live in the world ; yet they are preserved in a great measure from the evil of it.

But further ; their glory and crown of rejoicing it is, that the time will come when they shall be quite removed from all the evils which surround them ; when death shall be swallowed up in victory ; and they shall be translated from this tabernacle of clay, unto a house not made with hands, eternal in the heavens ; where they shall hunger and thirst no more, for the Lamb in the midst of the throne shall feed them ; where the pains of a diseased body, and the disorders of a corrupt mind, shall no more afflict them ; where they shall reign in perfect security, and not an anxious thought shall occur concerning their eternal state ; where the thousand headaches and ten thousand heart-aches that now afflict the sons and daughters of men, shall be found no more : where there will be no thirst of blood, no cruel and inhuman wars ; no scornful reproaches for an unwearied zeal in promoting the glory of GOD, and serving the best interest of their fellow-creatures ; no persecution for righteousness sake ; for all there will be of one mind and of one religion ; the very essence and soul of which is the love of GOD and of his CHRIST.

To which let me add, our redemption from the power of death and the grave, when CHRIST shall triumph over them in the morning of the resurrection ; when he shall come in the clouds  
of

of heaven, attended with millions of glorious spirits ; when the trumpet of the Archangel shall sound, and these awful and tremendous words shall issue from his mouth, " Arise ye dead, " and come to judgment " : then the graves shall open their jaws ; and the dead bodies that are laid therein will arise, and shall in a moment be transformed into heavenly bodies, shining like the sun in unclouded glory : bodies free from every imperfection to which we are now liable ; and fitted to enjoy an endless life, a life of the most consummate glory and felicity, in the everlasting fruition of God and of his MESSIAH. In this divine life of glory, perfect peace and security shall reign without interruption and without end. Harmony and love shall never cease to triumph. The purest light shall shine in those blissful regions, and the purest joys shall be their portion for ever. Hail we then that blessed and triumphant day ! when the Kingdom of the REDEEMER shall appear in full lustre and glory ! when all the riches of infinite wisdom, all the manifestations of infinite power, all the fruitions of infinite goodness, all the uncreated delights and glories of eternity ; those things that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, shall exalt and glorify the Saints for ever.

Hitherto we have been considering the doctrine of Grace, and shewing the operations of Grace, as they are described in the sacred Scriptures,

tures, and have been experienced by the faithful in all ages.

In opposition to these important truths, a Bishop in his late performance has advanced many propositions: what weight, strength and clearness of reason and scripture-evidence are to be found in these propositions, is the question we are now entering upon; and which shall, with the divine assistance, be candidly examined in the two following Sections.



## SECTION V.

*Containing Remarks on the Bishop's Reasoning concerning the OPERATIONS of GRACE in the Souls of Believers.*

**H**IS Lordship begins thus (*page 89.*) “ I  
 “ now proceed to the second branch  
 “ of my Discourse, which is to consider the  
 “ holy Spirit, under the idea of the Comforter,  
 “ who purifies and supports the will.

“ And here his divine power manifested it-  
 “ self in the same miraculous operations. Sa-  
 “ cred antiquity is very large and full in its  
 “ accounts of the sudden and intire change  
 “ made by the holy Spirit in the dispositions and  
 “ manners of those whom it had enlightened;  
 “ instan-



“ instantaneously effacing all their evil habits,  
“ and familiarizing their practice to the per-  
“ formance of every virtuous and pious action.

“ To this illustrious and triumphant con-  
“ viction of the truth of Christianity, the very  
“ enemies and persecutors of our holy Faith  
“ have been forced to bear witness; not only  
“ in the serious accounts which some of them \*  
“ have given of the innocence and virtue of  
“ primitive Christianity; but even in the  
“ mockery and ridicule of others †, on the sub-  
“ ject of the boasted virtue of Water-baptism;  
“ which was then commonly accompanied with,  
“ and sometimes preceded by, these extraordi-  
“ nary effusions of Grace from the Comforter :  
“ Come here, (say these unhappy libertines)  
“ and see the amazing efficacy of Christian  
“ baptism ! whoever is immersed in this water,  
“ though before he were an adulterer, a prac-  
“ tised thief or murderer, rises cleansed and pu-  
“ rified from all his crimes, and commences on  
“ the instant a life of temperance, of justice and  
“ of charity.”

Here his Lordship stumbles at the very thresh-  
hold ; and sets out with a capital and funda-  
mental error, in calling those operations of the  
Spirit miraculous which effected a moral change  
in the first Christians. In one sense indeed  
every exertion of divine power is a miracle ; and  
the power which produceth so astonishing an ef-  
fect

\* *Pliny the younger, Suetonius, Tacitus, &c.*

† *Celsus, Julian, &c.*

fect as that of turning an apostate degenerate spirit from darkness to light, from sin and misery to holiness and happiness, is undoubtedly a divine and miraculous power. Nevertheless, when Christian writers are considering the different offices of the holy Spirit in the order of redemption, those operations of this divine Agent are said to be miraculous, which were extraordinary and peculiar to the Apostles and first converts: and indeed this is the sense in which his Lordship uses the word *miraculous* throughout the whole of his discourse. Now those operations of the blessed Spirit which work an effectual conversion in a sinner's soul, are not extraordinary and peculiar to the primitive times; but they are the ordinary effusions of the HOLY GHOST, and are the common privilege of the faithful in all ages: for this plain reason; because without these gracious, renewing and sanctifying influences, no sinner could be converted, and consequently none could be saved. Every man in every age, that is brought to a knowledge of salvation by JESUS CHRIST, is as really a partaker of the renewing, converting and saving Graces of the divine Spirit as the Apostles were, though not perhaps in so high a degree. There is but one salvation for them and for us; to wit, a salvation from the guilt and power of sin. But this salvation was wrought in them, and is now wrought in us, <sup>ss</sup> by the  
<sup>ss</sup> washing

“ washing of regeneration, and the renewing of  
“ the HOLY GHOST \* “.

*Secondly*, CHRIST JESUS is said to be made unto us, that is, to all true believers, sanctification †. This He is by his Spirit. For the work of sanctification is expressly ascribed in Scripture to the agency of the holy Spirit. Thus St *Peter* speaketh of the “ elect according to the fore-  
“ knowledge of GOD the Father, through sanc-  
“ tification of the Spirit unto obedience † “. Sanctification is opposed to the moral depravity and corruption of our nature by the fall. This corruption is universal; sin hath depraved the nature of every man. But the remedy, *viz.* sanctification, must be adequate to the disease it is opposed to, namely, our corruption. Now as the nature of every man is corrupt, it follows that the nature of every man, who is a partaker of the happiness of the Gospel, must be renewed and sanctified: the holy Spirit doth this by taking up his constant abode in the hearts of the faithful. “ Know ye not, (saith St *Paul*)  
“ that ye are the temple of GOD, and that his  
“ Spirit dwelleth in you §? Know ye not that  
“ your bodies are the temples of the HOLY  
“ GHOST which is within you || “? So that the blessed Spirit not only new creates us at our first conversion to CHRIST, by stamping the di-  
E  
vine

\* Titus iii. 5.

† 1 Peter i. 2.

|| 1 Cor. vi. 19.

† 1 Cor. i. 30.

§ 1 Cor. iii. 16.

vine image afresh upon our souls ; but his sanctifying influences are ever issuing forth, and they ever continue to strengthen and refresh us day by day in our inward man ; filling us with all the fruits of righteousness, sweetly inclining our wills to the practice of every Christian duty, and so gradually working in us a growing conformity of heart and life to the will of our heavenly Father. Without this internal work of Grace producing a divine change in our nature, neither the Apostles, who were sinners as we are, nor any one of the posterity of fallen *Adam*, could be admitted to the enjoyment of GOD. To enjoy GOD, we must in a measure be like GOD : likeness begets love, and love creates enjoyment ; and the enjoyment of GOD will be our supreme felicity throughout the ages of eternity : but sinners, whilst they continue such, are infinitely unlike to GOD ; I mean in their moral and spiritual powers ; harmony and concord might as well subsist between the darkness of hell and the light and glory of heaven, as between a guilty, polluted creature, and a most pure and holy GOD. It matters not therefore in what age of the world we live, or what character we sustain either in the Church or civil life, whether we are Prophets or Apostles, Bishops or inferior Pastors, Kings upon the throne, or Peasants in the field ; we have one common nature by reason of the fall, and one common salvation by means of the redemption ;  
and



and all who are made partakers of the blessings of that redemption, must experience the gracious operations of the divine Spirit, imparting to them that holiness <sup>ss</sup> without which no man shall <sup>ss</sup> see the LORD \* <sup>ss</sup>.

*Thirdly*, His Lordship admits (*page 89.*) that to purify, or as it is expressed in the 41st page, to rectify the will, is one branch of the holy Spirit's office. To rectify the will, is to set it right by giving it a new inclination, and turning it from vice to virtue. Now as the essence of sin consists in a contrariety of the creature's will to the will of its Creator, it follows that all sinful creatures have this obliquity of will, and stand in absolute need of the all-powerful operations of Grace to rectify it or set it right. But what is absolutely needful for all in order to their salvation, is the common privilege of all who are interested in that salvation; and consequently is not confined to any one single age of the Gospel, but is freely bestowed on the Church of CHRIST in all ages. Therefore those operations of the Spirit which purified, rectified and supported the wills of the first Christians, were not miraculous and extraordinary, as his Lordship asserts: the contrary to which has, I trust, been proved upon his own principles. In this argument indeed his Lordship lays evident and singular stress on the suddenness and supposed completion of the work in the moment of its

commencement, as a ground for calling it miraculous: but this circumstance creates not the least alteration in the state of the argument. The point we insist upon is, that every sinner who is saved must be converted; that is, effectually turned from vice and corruption to a life of sanctity and virtue. Whether this change is wrought instantaneously, or whether it be gradual, it makes no difference; the work is the same, and the power effecting it the same.

Indeed according to the Bishop's theology, (*page 94.*) reason might do that by degrees which Grace did in an instant; that is, turn the will from vice to virtue, or, in the language of holy Writ, from Satan to God. "Nor  
" could this sudden conversion of the first Chris-  
" tians (saith his Lordship) be the effect of  
" mere rational conviction. We know it to  
" be morally impossible for reason, however re-  
" fined and strengthened by philosophy, to root  
" out on the instant the inveterate habits of  
" vice. All that this magisterial faculty can do,  
" is, by constantly repeating her dictates and  
" enforcing her conclusions, gradually to win  
" over the will, till by little and little the mind  
" accustoms itself to another set of ideas, pro-  
" ductive of other practices and other habits.  
" A work of time and labour! as those good  
" men have sufficiently experienced, who on a  
" mere rational conviction have attempted and  
" perfected a change in their lives and manners."

Who

Who those good men are that have thus converted themselves, I know not. But this I know, that if the word of GOD is true, no such person has lived since the fall of *Adam*; no power less than infinite ever did or can set right the depraved will of an apostate spirit. Even an unenlightned Pagan could declare; “*Quorum neminem (sc. Catonem, Scipionem, Lælium, &c.) nisi juvante Deo talem fuisse credendum est. Not one of which (viz. Cato, Scipio, Lælius, &c.) could, in my judgment, ever have been such excellent men, without the immediate assistance of GOD.*” *Cicero de Natura Deorum*, lib. ii. And a little after; “*Nemo igitur vir magnus sine aliquo afflatu divino unquam fuit. No man was ever truly great without divine inspiration.*”

*Fourthly*, I see no authority from sacred antiquity to say with his Lordship, (*page 89.*) that “its accounts are very large and full of the sudden and intire change made by the holy Spirit, in the dispositions and manners of those whom it had enlightned; instantaneously effacing all evil habits.” What! were they made intirely good, righteous and holy at once? How does this appear? or where do we find any such account?

We read in the sacred Historian, that three thousand souls were converted in one day \*. The full import of which is, that the power and

\* Acts ii. 41.

Grace of GOD attended the Apostle's preaching; and in consequence thereof, these persons being convinced of their sin and misery, joyfully embraced the glad tidings of salvation through a crucified Redeemer. Hence there was an essential change wrought in their wills and affections by the operation of a divine Faith; which faith became the principle of a new, spiritual and holy life. Still this was nothing more than the beginning of the Christian state; which is always progressive, from its first commencement in Grace to its final consummation in glory. There is no ground then to conclude from these premises, that every evil habit was instantly effaced in those early converts: there might be some remains of corruption, yet virtue and holiness be the prevailing disposition of their minds. Complete sanctification is not a sudden act: and that degree of Christian perfection which his Lordship describes, if attainable at all in this life, is to be attained by a slow and gradual process. The Apostles themselves, after their conversion, were men of like passions with their fellow-mortals\*; and they had the same moral infirmities and spiritual corruptions to strive against and overcome that others have. Even the great and holy *Paul* complained of a law in his members warring against the law of his mind†. And the beloved St *John* testifies, that "if we say we have no sin, we deceive ourselves, and the truth is not in us‡". Neither

\* Acts iv. 15.

† Rom. vii. 23.

‡ 1 John i. 8.



ther the evil of sin nor misery will be intirely done away, till we get into that happy state above, where natural and moral evil have no being. His Lordship had done well to have pointed out some particular passages of Scripture, which inform us that the deepest impressions of evil customs, and the darkeſt ſtains of corrupted nature, were ſuddenly wiped out and effaced among the primitive converts. It is not eaſy to find any ſuch paſſage in the word of God; and till his Lordſhip can ſhew it, moſt will, I apprehend, ſee reaſon to be of another opinion. Indeed ſome of the primitive Apolo- giſts, in their great zeal to magnify the power of divine Grace, ſpeak as if men were ſometimes transformed by it in an inſtant from devils into perfect Saints. Thus *Origen* againſt *Celfus*, lib. i. “ Thoſe (ſaith he) who before lived in  
“ all impurities and luſts,” ἐξ ἧ δὲ παρελθῶσαι τὸν  
λόγον, τίνᾳ τρόπῳ γεγονῶσιν ἐπιεικέστεροι καὶ σεμνότεροι  
καὶ εὐσταθέστεροι; that is, “ from the inſtant  
“ they received the Word, they became  
“ mild, virtuous, and conſtant.” And *Lat-  
tantius*, lib. iii. cap. 26. “ Da mihi virum  
“ (ſaith he) qui ſit iracundus, maledicus, ef-  
“ frænatus; pauciſſimis Dei verbis tam placi-  
“ dum quam ovem reddam: da cupidum, ava-  
“ rum, tenacem; jam tibi eum liberalem dabo  
“ & pecuniam ſuam plenis manibus largientem:  
“ da timidum doloris ac mortis; jam cruces &

“ ignes & taurum contemnet: da libidinosum,  
 “ adulterum, ganeonem; jam sobrium, castum,  
 “ continentem videbis; da crudelem, & san-  
 “ guinis appetentem; jam in veram clemen-  
 “ tiam furor ille mutabitur: da injustum, in-  
 “ sipientem, peccatorem; continuo & æquus &  
 “ prudens & innocens erit.” That is, “ Give  
 “ me a man who is wrathful, reproachful, un-  
 “ governable, and with a few words of GOD,  
 “ I will render him as placid as a lamb; give  
 “ me a covetous, a niggardly and tenacious  
 “ man, I will return him to thee liberal, and  
 “ distributing his money with a bountiful hand;  
 “ give me one that is timorous of pain and  
 “ death, he shall despise all manner of torment;  
 “ give me one that is lustful, adulterous, and a  
 “ debauched man, you shall presently see him  
 “ sober, chaste and continent; give me one that  
 “ is cruel and thirsty of blood, his fury shall be  
 “ immediately converted into pity and clemency;  
 “ give me one that is unjust, foolish and cri-  
 “ minal, and he shall be presently rendred just,  
 “ prudent and innocent.”

The judicious reader must observe, that these  
 accounts are embellished with some flowers of  
 rhetoric; yet there is nothing so extraordinary  
 in them but what happens every day in the con-  
 version of sinners. When our wills are once ef-  
 fectually changed, the affections follow of  
 course; and then he who before was as im-  
 petuous and revengeful as a lion, will become

as meek and as placid as a lamb. This effectual change is wrought in the Christian; and whether it be in an instant or by degrees, is an inquiry nothing to the purpose. It is possible the work might be instantaneous in some, but in general it is otherwise: and it is sufficient to denominate us the true servants of CHRIST, that a real work of Grace is begun in our hearts; and that we love GOD because GOD hath first loved us. If this divine love be in us of a truth, the consequence is, that we are governed by a holy and unfeigned desire of pleasing GOD throughout the whole of our conduct. And in this case we have reason to infer from the immutability of the divine promises, that he who hath begun this blessed work in us, will perform it until the day of JESUS CHRIST\*.

As for the additional testimony to this sudden and intire change which his Lordship says the very Enemies and Persecutors of our holy Faith have been forced to bear, I am apt to think all reference to it had better been spared. *Suetonius* and *Tacitus*, two of the authors referred to, say quite the reverse†. — *Pliny*, so far as his own

E 5

sentiments

\* Phil. i. 6.

† *Suet. Claud.* “Judæos impulsore Christo assidue tumultuantes Româ expulsi. Id. Ner. Afflicti suppliciis Christiani, genus hominum superstitionis novæ ac maleficæ.”

The *Jews* (meaning the Christians of that age) making perpetual tumults by the instigation of Christ, were expelled the City. — The Christians were severely punished, being a race of men of a new and mischievous superstition.

*Tacitus*

sentiments go, expresses himself unfavourably as to the spirit and tendency of Christianity \*. He does

*Tacitus* says much the same, *Annal.* 15. "Nero subdidit reos, & quæsitissimis pœnis affectit, quos per flagitia invisos vulgus Christianos appellabat, auctor nominis ejus *Christus*, qui Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat. Repræssaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam originem ejus mali, sed per urbem etiam: quo cuncta undique atrocita aut pudenda confluent celebranturque. Igitur primò correpti qui fatebantur, deinde indicio eorum multitudo ingens, haud perinde in crimine incendi, quam odio humani generis convicti sunt."

*Nero*, by suborning false witnesses, got them accused, condemned and executed with the most exquisite torment, who were universally detested for their flagitious practices, and were commonly called Christians, the author of which sect was CHRIST, who was crucified in the reign of *Tiberius*, by *Pontius Pilate* the Governor. This execrable Superstition (*viz.* Christianity) being suppressed for a time, broke out afresh, not only in *Judea*, the Source and Spring of that Evil, but also in the City of *Rome*; whither all abominable practices and most shocking villanies flow from all parts, and are held in great esteem. — They who were first apprehended confessed themselves Christians; then, by means of their information, a great multitude was condemned, not so much for the supposed crime of setting fire to the city, as for their hatred of all mankind.

\* *Pliny*, in his famous letter to *Trojan*, speaking of Christianity, says; "Nihil aliud inveni, quam superstitiosam pravam & immo- dicam, ideoque, dilata cognitione, ad consulendum te decurri. Visa est enim mihi res digna consultatione, maximè propter periclitantium numerum. Multi enim omnis ætatis, omnis ordinis, utriusque sexus etiam, vocantur in periculum, & vocantur. Neque enim civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est."

I could discover nothing more in it than an absurd and excessive superstition. I thought proper therefore to adjourn all farther proceedings in this affair, in order to consult with you. For it appears



does indeed afterwards recite from the Christians themselves, an account of their virtuous and pious purposes and conduct. Which however it does not appear he believed; and if it should be said, that by having no evidence to produce to the Emperor contradictory to that account, he does indirectly establish it, yet let it be observed that the account itself, though descriptive of their virtue, is in no degree assertive of their perfection\*.

As to *Julian* and *Celsus*, if what they say, though an object of ridicule and mockery to them,

appears to be a matter highly deserving your consideration; more especially as great numbers must be involved in the danger of these prosecutions, this inquiry having already extended, and being still likely to extend, to persons of all ranks and ages, and even to both sexes. For this contagious superstition is not confined to cities only, but has spread its infection among the country villages." The Christians own account of their religion indeed is very different; but even this makes nothing for the Bishop's purpose.

\* "Affirmabant autem, hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti statò die ante lucem convenire: Carmenque Christo, quasi Deo, dicere secum invicem; seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent: quibus peractis morem sibi discedendi fuisse, rursusque coeundi ad capiendum cibum, promiscuum tamen & innoxium."

They affirmed, the whole of their guilt, or error, was, that they met on a certain stated day before it was light, and addressed themselves in Hymns of prayer and praise to CHRIST, as a GOD, binding themselves by a solemn Oath, not for the purposes of any wicked design, but never to commit any fraud, theft or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which, it was their custom to separate, and then reassemble to eat in common a harmless meal.

them, is to be considered as the serious, and (by these impious scorners) unconfuted claim of the christian Pastors ; yet let it be observed, that it amounts to no more than asserting that on the instant they believed, such believers commenced a life of justice, temperance and charity ; not that they were consummately possessed of those Graces, with a total abolition of all contrary qualities.

Upon the whole then, we conclude, that the fact relating to the first Gospel-converts is not exactly as, but is considerably different from, what his Lordship has stated it to be. But whatsoever the fact was, the Grace that wrought their effectual conversion is not miraculous, that is, extraordinary and incommunicable to any except the persons who lived in those early ages ; but is that ordinary Grace which is necessary for the conversion and sanctification of all Christians, in all ages and periods of the Church. I have dwelt the longer in clearing up this point ; because it is not only of the last importance in the present question, but it is also essentially connected with the whole of the Bishop's reasoning concerning the operations of the holy Spirit. If his Lordship could establish his favourite position, *viz.* “ That the effusions of divine Grace which purified and supported the wills of the first Christians were peculiar to that age, and not promised to the faithful in successive periods of the Church ; ” then we of this age are  
not

not to expect any of those renewing, purifying and sanctifying influences that they experienced, and consequently all claim to any such influences is unscriptural and enthusiastic. Upon this foot all the great and glorious privileges and blessings of the Gospel, considered as a present salvation, dwindle into nothing. On the other hand, if I have demonstrated upon Scripture-evidence that the gracious influences of the holy Spirit, which the primitive Christians experienced, enlightning their understandings, rectifying their wills and sanctifying their hearts, were not occasional and temporary, but perpetual, and to be continued down for the same blessed purposes to the end of time; then it is clear to an intelligent reader, that the foundation of the Bishop's reasoning concerning the operations of the Spirit is intirely subverted. It is therefore a vain and a fruitless inquiry which his Lordship enters upon in the 97th page, "Whether from  
" the primitive ages down to these latter times,  
" He (that is, the HOLY GHOST) hath continued  
" to exercise his office in the same extraordinary  
" manner in which he entred upon it, when his  
" descent upon the Apostles was accompanied  
" with all the visible marks of the divinity?" It is admitted that his miraculous powers and operations ceased, because their end and use ceased with the full establishment of Christianity: but his ordinary, gracious and sanctifying influences never cease, because their end and use  
never

never cease till sin and misery cease, and the Church militant is become the Church triumphant. In this sense our blessed LORD is with all his Disciples, in all successive periods of the Church, even unto the end of the world\*. However, the Bishop purposes to determine by this inquiry more than one important question; “Not only (says he) the superstitious claim of “Church-miracles; but the fanatic pretences “to divine influences, should be considered “more at large.” Superstitious claims and fanatic pretences are ever to be disowned and renounced by sober Christians. But the question is, what is Superstition, and what Fanaticism? I will endeavour to answer this question, by laying before the reader some account of these words: and then let him judge for himself, whether they have not been frequently thrown out at random to serve a purpose, without any clear and distinct ideas annexed to them.

FANATICISM § is the same as Enthusiasm †; and when taken in a religious sense, implies a false

\* Matt. xxviii. 20.

§ Fanaticism is derived from *Fanaticus*; and that from *Fanum*, a temple. The priest or priestess ministering in an heathen temple, when they gave their answers from the oracle, seemed to do it in a fury, as if they were actually moved and inspired by the deity of the temple. Hence preachers, who deliver themselves with great warmth and vehemence, have been called *Fanatics*, in allusion to the fanatic priests of old.

† Enthusiasm is from *Ενθουσιασμός*, *Numine afflatus*; and that from *Ενθεός*, *in quo est Deus*.



false and groundless persuasion that we are guided, influenced and directed by the HOLY GHOST. This false and groundless persuasion stands in opposition to real and actual Inspiration\*. This idea of enthusiasm therefore does not exclude all pretences to the divine influences of the Spirit: it explodes and condemns counterfeit and hypocritical pretences, but not such as are founded upon the promises of GOD in his sacred Word. Now if the persuasion be well grounded, it is not fanaticism; and should it be a delusion, if it extends only to things of an indifferent nature, that is, to things neither good nor evil, it is innocent in itself, and harmless in its effects. The enthusiast in some particular points may be wrong; vainly persuading himself that he is inspired, when, in regard of those particular points, he really is not: still if he does himself no harm by it, nor any one else, he may be a good man notwithstanding this error; and therefore this kind and degree of enthusiasm is very consistent with a religious character upon the whole; because it results rather from a defect of the understanding, than a depravity of the will: but when it leads to the neglect or violation of any important duty; when its final issue is either a return to an open profligacy of manners, or a deep hypocritical dissimulation of them, it then becomes the parent

\* Inspiration may be justly called *Divine Enthusiasm*; for the word itself signifies *Divine Presence*, says the author of the *Characteristics*, vol. i. p. 53.

rent of evil, and is essentially at variance with true Religion.

SUPERSTITION \* is the result of some wrong notions or apprehensions concerning G O D, his nature, perfections and providence. This may be either innocent or otherwise, according to the effects it produceth. The mind may have a slight tincture of superstition, and yet not be intirely void of all the sound principles of religion. For instance, a person may think it his duty to turn to the east when he repeats the Creed, apprehending that the act is essentially connected with the salvation of his soul. This undoubtedly is

\* *Theophrastus* defines Superstition to be Δειλία πρὸς το δαιμόνιον, that is, a slavish fear of the Deity. *Maximus Tyrius* calls the superstitious man, ὁ δὲ δεισιδαίμον κολαξ Θεῷ, a flatterer of the Deity. These well agree, because servile fear is always attended with flattery. *Cicero* gives us the following account of Superstition; “*Qui totos dies precabantur, & immolabant, ut sibi sui liberi superstites essent, superstitioni sunt appellati.*” *De Natura Deorum*, lib. ii.

They were called superstitious who prayed whole days, and offered sacrifices, that their Children might survive them.

*Laëtantius* goes farther, and says, “*Superstitiosi autem vocantur, non qui filios suos superstites optant (omnes enim optamus) sed aut ii qui superstitem memoriam defunctorum colunt, aut qui parentibus suis superstites celebrant imagines eorum domi, tanquam Deos Penates.*” *Instit.* lib. iv. c. 28.

The superstitious were, not such as merely wished their Children to survive them (for this we all do) but such as paid a kind of worship to the memory of the dead, and consecrated in their houses pictures or statues of their deceased ancestors, as if they were household Gods;

is \* Superstition. His wrong notions of God and of the nature of religion, lead him to lay a vast and mighty stress upon so insignificant and trifling a thing. Notwithstanding the act of turning his body either one way or the other, is an act of an indifferent nature, and is neither morally good nor evil, therefore true and genuine religion is not destroyed by this act. But when our superstition goes so far as “ to persuade us, “ that an exact attention to the ceremonious offices of religion will be sufficient to secure us “ from the evils denounced against vice and “ immorality; or at least that some transient “ acts of penitence, as the period of human life “ approaches, will be of force to intitle us to “ the rewards of Heaven :” then it becomes a superstition of a very malignant kind, and is totally inconsistent with real religion. An excellent heathen hath a fine and noble passage to this

\* *Ammianus Marcellinus*, speaking of the Emperor *Julian*, who was extremely addicted to superstition, says, “ Superstitiosus magis “ quam legitimus sacrorum observator, innumeras sine parsimonia “ pecudes mactans, ut æstimaretur, si revertisset de Parthis, boves “ jam defuturos.”

He was a superstitious observer of religious ceremonies, even to a degree far beyond what the Law required : He sacrificed with the greatest profusion such an innumerable quantity of beasts, that it was thought, had he returned from his *Parthian* expedition, cattle would have been wanting to supply the number of his sacrifices. —Hence we see that the heathen notion of superstition implied a false idea of the Deity, as if he was an arbitrary, tyrannical Being, provoked and pleased with trifles.

this purpose: ΤΗ~Σ περὶ τῆς Θεὸς εὐσεβείας, ἴσθι ὅτ, τὸ κυριώτατον ἐκεῖνό ἐστιν, ὁρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν, ὡς ὄντων, καὶ διοικέντων τὰ ὅλα καλῶς καὶ δικαίως. That is, “ Know that the main foundation of “ religion is to have right apprehensions of the “ nature of the Deity; to be conscious that he “ exists; and that he governs the universe with “ wisdom and righteousness.”

From this account of Superstition and Fana-  
ticism it is obvious to observe, that persons dis-  
claiming all pretences to religion, will never be  
in danger of incurring the imputation of these  
faults. Shut out of the mind all notions of a  
Deity, and act without any fear of or restraint  
from an invisible power, and few will charge  
you with the guilt of fanaticism or superstition.  
On the contrary, it is very easy to call real reli-  
gion by these odious names; and, by means of  
that false representation of it, stab it to the heart.  
Religion never was persecuted as religion, but al-  
ways as irreligion; as a depraved superstition or  
wretched fanaticism, hateful to GOD and per-  
nicious to men.

There is something so amiable, so excellent  
and noble in the beauties of holiness, that, cor-  
rupt as the world is, scarce will any venture at  
an open attack upon them. There must be  
some art used to misrepresent those beauties and  
place them in a wrong light; then the detestable  
crime of persecution will pass for a commendable  
virtue. This method the ancient enemies of  
our



our faith pursued. *Suetonius* called Christians “ a set of men of a new and abominable superstition \*.” *Tacitus* calls Christianity “ a pernicious superstition †;” and *Pliny*, “ a wicked and extravagant superstition ‡.” *Julian*, *Celsus*, and *Lucian* did the same; who having imposed upon it this hateful name, they thought they had a right to attack it with the utmost violence and malice. This they learned from their masters *Epicurus* and *Lucretius*; whose maxim it was, “ That superstition is inconsistent with ease and pleasure §.” Then in order to prescribe an infallible cure for this evil, they found it necessary to exclude G O D out of his own world; and thus all fear and reverence of the Deity was to be everlastingly banished from the human mind.

Agreeably *Petronius* observes, that

*Primus in orbe Deos fecit timor—* ||

And *Lucretius* triumphs in the thought, that

*Humana ante oculos fœdè cum vita jaceret*

*In terris oppressa gravi sub religione,*

*Quæ*

\* “ Genus hominum superstitionis novæ ac maleficæ.”

† “ Exitiabilis superstitio.”

‡ “ Superstitiosam pravam & immodicam.”—*Festus* the Roman governor called the tenets of the Jewish religion, *Questions of their own superstition*, Acts xxv. 19. *ζητήματα* δὲ τῶν περὶ τῶν ἰδίας διανοησικωνίας.

§ “ Superstitione qui est imbutus, quietus esse nunquam potest.” *Cic. de Fin. lib. i.*

A mind prone to superstition can never be at rest.

|| “ Fear first made Gods in the world—”

*Quæ caput à cæli regionibus ostendebat,  
 Horribili super aspectu mortalibus instans ;  
 Primum Graïus homo mortaleis tollere contra  
 Est oculos ausus, primusque obsistere contra :  
 Quem nec fama Deûm, nec fulmina, nec minitanti  
 Murmure compressit cælum—&c. Lib. i.*

Long time men lay oppress'd with slavish fear,  
 Religion's tyranny did domineer ;  
 Which being plac'd in Heav'n, look'd proudly down,  
 And frighted abject spirits with her frown.  
 At last a mighty One of Greece began  
 T' assert the natural liberty of man,  
 By senseless terrors and vain fancy led  
 To slavery ; straight the conquer'd Faints fled.  
 Not the fam'd Stories of the Deity,  
 Nor all the Thunder of the threat'ning Sky  
 Could stop his rising Soul, &c.—

Another inference we draw is, that all pretences to divine influences are not fanatic. Indeed if our claim to divine communications is of so extraordinary a nature, as to qualify us for an extraordinary mission, such as working miracles, foretelling future contingent events, and preaching new doctrines ; these pretences are undoubtedly fanatical and enthusiastic, unless they come supported with the evidence of real miracles. But these pretences are wholly disclaimed by all reasonable Christians ; and no divine communications are insisted upon but such as are necessary for present holiness and future happiness.

Again,

Again, We may observe, that it is a great abuse of language to call none but religious persons enthusiasts. Enthusiasm is found in every form and species of human life. The Orator and the Poet, the Hero, the Politician, intolerant advocate for toleration, and the projective defenders of Christianity, may all be enthusiasts. But as this point is well handled by a very sensible writer, I shall here quote the passage, and recommend it to the reader's attention: " It may not be improper here to speak  
 " a word or two of the true ground and nature  
 " of enthusiasm, which some suppose peculiar  
 " to religion. In will, imagination and desire,  
 " consists the life of every intelligent creature;  
 " and as every intelligent creature is its own  
 " self-mover, so every intelligent creature has  
 " power of kindling and inflaming its will, imagination and desire, as it pleases, with shadows,  
 " fictions or realities, with things earthly or  
 " spiritual, temporal or eternal. And this kindling of the will, imagination and desire, when  
 " raised into a ruling degree of life, is properly  
 " that which is to be understood by enthusiasm.  
 " And therefore enthusiasm is and must be of as  
 " many kinds as those objects are, which can  
 " kindle and inflame the wills, imaginations  
 " and desires of men: and to appropriate enthusiasm to religion, is the same ignorance of  
 " nature, as to appropriate love to religion; for  
 " enthusiasm, a kindled inflamed spirit of life,  
 " is

“ is as common, as universal, as essential to  
“ human nature as love is ; it goes into every  
“ kind of life as love does, and has only such  
“ a variety of degrees in mankind as love hath.  
“ And here we may see the reason why no peo-  
“ ple are so angry at religious enthusiasts, as  
“ those that are deepest in some enthusiasm of  
“ another kind.

“ He whose fire is kindled from the divinity  
“ of *Tully's* rhetoric, who travels over high  
“ mountains to salute the dear ground that  
“ *Marcus Tullius Cicero* walked upon ; whose  
“ noble soul would be ready to break out of  
“ his body, if he could see a desk or rostrum  
“ from whence *Cicero* had poured forth his  
“ thunder of words, may well be unable to  
“ bear the dulness of those who go on pilgri-  
“ mages only to visit the sepulchre whence the  
“ Redeemer of the world rose from the dead.  
“ He whose heated brain is all over painted  
“ with the ancient hieroglyphics ; who knows  
“ how and why they were this and that, better  
“ than he can find out the customs and usages  
“ of his own parish ; who can clear up every  
“ thing that is doubtful in antiquity, and yet  
“ be forced to live in doubt about that which  
“ passes in his own neighbourhood ; who has  
“ found out the sentiments of the first philoso-  
“ phers with such certainty, as he cannot find  
“ out the real opinion of any of his cotempora-  
“ ries : he that has gone thus high into the  
“ clouds,



“ clouds, and dug thus deep into the dark for  
 “ these glorious discoveries, may well despise  
 “ those Christians as brain-sick visionaries, who  
 “ sometimes find a moral and spiritual sense in  
 “ the bare letter and history of Scripture-facts.

“ It matters not what our wills and imagina-  
 “ tions are employed about; wherever they fall  
 “ and love to dwell, there they kindle a fire,  
 “ and that becomes the flame of life, to which  
 “ every thing else appears as dead and insipid,  
 “ and unworthy of regard. Hence it is, that  
 “ even the poor species of Fops and Beaus have  
 “ a right to be placed among enthusiasts,  
 “ though capable of no other flame than that  
 “ which is kindled by Taylors and Peruke-  
 “ makers. All refined Speculists, as such, are  
 “ great enthusiasts; for being devoted to the  
 “ exercise of their imaginations, they are so  
 “ heated into a love of their own ideas, that  
 “ they seek no other *summum bonum*. The  
 “ Grammarian, the Critic, the Poet, the Con-  
 “ noisseur, the Antiquary, the Philosopher, the  
 “ Politician, are all violent enthusiasts, though  
 “ their heat is only a flame from straw; and  
 “ therefore they all agree in appropriating en-  
 “ thusiasm to religion. All ambitious, proud,  
 “ self-conceited persons, especially if they are  
 “ great scholars, are violent enthusiasts, and  
 “ their enthusiasm is an inflamed self-love, self-  
 “ esteem and self-seeking. This fire is so  
 “ kindled in them, that every thing is nauseous  
 “ and

“ and disgustful to them, that does not offer  
“ incense to that idol which their imagination  
“ has set up in themselves. All Atheists are  
“ dark enthusiasts; their fire is kindled by a  
“ will and imagination turned from GOD into  
“ a gloomy depth of Nothingness; and there-  
“ fore their enthusiasm is a dull-burning fire,  
“ that goes in and out through hopes and fears  
“ of they know not what to come. All pro-  
“ fessed Infidels are remarkable enthusiasts;  
“ they have kindled a bold fire from a few faint  
“ ideas, and therefore they are all zeal, and  
“ courage and industry, to be constantly blow-  
“ ing it up. A *Tindal* and a *Collins* are as in-  
“ flamed about nothing, as *St Bennet* and  
“ *St Francis* with the doctrines of the Gospel.

“ Enthusiasts therefore we all are, as cer-  
“ tainly as we are men; and consequently, en-  
“ thusiasm is not a thing blameable in itself,  
“ but is the common condition of human life  
“ in all its states; and every man that lives  
“ either well or ill, is that which he is, from  
“ that prevailing fire of life or driving of our  
“ wills and desire, which is properly called en-  
“ thusiasm. You need not then go to a cloister,  
“ the cell of a Monk, or to a Field-Precacher,  
“ to see enthusiasts; they are every where; at  
“ Balls and Masquerades, at Court and the Ex-  
“ change; they sit in all Coffee-houses and cant  
“ in all Assemblies. The Beau and the Coquet  
“ have no magic but where they meet enthu-  
“ siasts.

“fiasts. The Mercer, the Taylor, the Book-  
 “seller have all their wealth from them. The  
 “Works of a *Bayle*, a *Shaftsbury*, and *Lu-*  
 “*cretius*, would lose four-fifths of their astonish-  
 “ing beauties, had they not keen enthusiasts  
 “for their readers.”

We come now to consider the Bishop's interpretation of the thirteenth chapter of St *Paul's* First Epistle to the *Corinthians*; which is so fanciful and arbitrary, so contradictory to all Expositors of the sacred Scriptures, from the Apostolic age to the present, and has so little of reason and argument in it, that it is astonishing a person of his Lordship's acuteness should make so weak an attempt. And what use does he make of this interpretation, supposing it were the true one? Why only to prove (*page 100*) the cessation of the “miraculous operations of  
 “the holy Spirit after the establishment of the  
 “Christian Faith.” A proposition that no one denies; if by miraculous are meant extraordinary and peculiar to the primitive times. At the same time I would have the reader observe, that his Lordship calls the enlightening, renewing and sanctifying operations of the Spirit, *miraculous*; whereas I maintain, that they are not miraculous, but ordinary and common to the faithful in every age. The miraculous gifts of the Spirit were to promote the general edification of the Church, and were necessary only at that particular time: the ordinary Graces of

the Spirit are to communicate holiness to the souls of believers, and are necessary at all times. This distinction is of moment, and must be constantly attended to.

The Apostle's design in the chapter before us, is to shew the superior excellency of Charity; and this he does by describing its most heavenly and divine properties and effects. The Bishop never once tells us what charity is; I shall therefore beg leave to supply that defect. Charity is a Christian Grace, communicated to the soul by the holy Spirit, sweetly inclining the will and affections to GOD, and enabling the soul to make a free choice of GOD, both as a master to serve, and as a portion to enjoy. Charity then is divine love. Accordingly the true sense of the original word *ἀγάπη* is *Love*, and is usually translated *love* in other places of Scripture. This holy love of GOD includes in the very nature of it the love of man; which are two branches shooting from the same root, two streams issuing from the same fountain, namely, Faith in CHRIST; and which are essentially and inseparably connected, so that the one cannot exist without the other, any more than the light of the sun can exist without heat.

In the three first verses the Apostle asserts, that all spiritual gifts, privileges and endowments, external acts of compassion and liberality to the poor, and even strength of mind to suffer martyrdom in the cause of truth, will profit us nothing without this Grace of divine love. In  
the



the next four verses he describes the essential properties of this Grace : in the remaining six he considers it under the glorious and distinguishing excellency of its perpetuity and everlasting continuance ; <sup>ss</sup> Charity never faileth : but whether there <sup>ss</sup> be prophecies, they shall fail ; whether there be <sup>ss</sup> tongues, they shall cease ; whether there be <sup>ss</sup> knowledge, it shall vanish away. For we <sup>ss</sup> know in part, and we prophesy in part : but <sup>ss</sup> when that which is perfect shall come, then <sup>ss</sup> that which is in part shall be done away <sup>ss</sup>.

The plain sense and meaning of which is this : The Christian Grace of Charity, or divine Love, is a virtue of so excellent and noble a nature, and so essential to the present and future happiness of man, that all other qualities and virtues, if they come unattended with this, are nothing worth. Its dignity is lasting and constant, and its use perpetual and eternal. It is not only our sweetest joy in prosperity, but our never-failing support in adversity : it travels with us through all the changes and vicissitudes of this mortal life ; nor does it leave us at death, but attends us beyond the grave, and welcomes us into the spiritual and everlasting world ; where it will be perfected and reign for ever, in the highest lustre and most consummate glory. Other spiritual gifts and endowments that some men are favoured with, for the edification of the Church and the confirmation of the Gospel, pass away as soon as they have answered the end

for which they were bestowed : such as the extraordinary gift of understanding the prophecies of the Old Testament, and shewing their completion in the events of the New ; the miraculous power of speaking with a variety of tongues, and a peculiar revelation in the knowledge of mysterious divine truths ; these all will pass away as soon as they have accomplished the purpose for which they were given. And those who are favoured with these special privileges ought to consider, that there is little reason for them to be puffed up with spiritual pride upon that account, since the best and wisest of the sons of men have very imperfect views, and inadequate conceptions of spiritual and divine things, compared with what we shall have in a future state ; when all defects shall be removed, when our minds will grow capacious, and our intellectual powers be enlarged ; when we shall have the brightest, clearest and noblest views of God, and of his essential nature and glorious perfections, that creatures in a state of exalted happiness can possibly have.

These observations he illustrates in the two next verses, by two similitudes ; the one obvious and familiar, the other fine and elegant. <sup>ss</sup> When <sup>ss</sup> I was a child I spake as a child, I understood <sup>ss</sup> as a child, I thought as a child ; but when I <sup>ss</sup> became a man, I put away childish things <sup>ss</sup>.

Here the Christian's life of Grace is compared to the infant state of human life ; his life of glory

glory to a state of manhood. As childhood is a state of growth, improvement and gradual preparation for the attainments of manhood; so the life of a believer below is a state of improvement and preparation for a higher, a better and nobler life above. For <sup>ss</sup> now we see through a glass <sup>ss</sup> darkly, but then face to face: now I know <sup>ss</sup> in part, but then shall I know, even as I also <sup>ss</sup> am known <sup>ss</sup>, *verse 12.* Βλέπομεν γὰρ ἄρτι δι' ἰσόπλῆς ἐν αἰνίγματι. Here is a double allusion; one to a looking-glass, which reflects the object to the eye with some obscurity; the other to an enigma or riddle, which is a dark way of presenting truths to the mind, and requires some labour of the understanding to find them out. As if he had said; While we dwell in these houses of clay, whose foundations are in the dust, our intellectual and spiritual powers are clogged and encumbered by this veil of flesh; for the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things; insomuch that we see very dimly, and conceive very imperfectly of the grand, noble and sublime mysteries of God, and of the essential glories of his heavenly kingdom: but when we ourselves arrive to the bright and glorious mansions of never-ending day, and are made partakers of the mutual and ever-blooming delights which those glorified beings enjoy, all weakness and imperfection will be done away; we shall then behold God by direct

and immediate intuition, and shall have full and perfect, constant and soul-satisfying views of his essential and everlasting glories.

The last verse concludes with observing the peculiar dignity and crowning excellency of divine love, namely, its duration throughout the boundless ages of eternity. "And now abideth" faith, hope, charity, these three; but the "greatest of these is charity". The spiritual and divine life of real believers does not consist in any one particular virtue, but in an assemblage of all the Christian Graces; and of these there are three cardinal Graces that are more essentially necessary to constitute the Christian's character; they always co-exist, and can never be divided or separated from each other in this life, namely, faith, hope and love. The first is necessary in order to our interest in the infinitely precious blood and all-perfect righteousness of CHRIST; the second is equally necessary in order to our present comfort and support through the various conflicts of our spiritual warfare; and the third, in order to our likeness to the perfections of GOD, and a ready, unfeigned obedience to his most holy will: but of these three excellent Graces, by far the most eminent is divine love; and that for this reason among many others, because faith and hope are Graces that subsist only in time, and whose chief use is to lead us to the blessed regions of eternity; where their exercise will cease, as faith will be swallowed up in sight,  
and



and hope expire in fruition : whereas divine love will never cease its unspeakably sweet and most delightful exercises, but will constitute an essential and important part of the happiness of Heaven ; where an eternity of love will be our employment, and an eternity of glory will be our reward.

Thus I have laid before the reader an explanation of this noble and celebrated chapter ; which I trust is perspicuous, easy and natural, consistent with the general analogy of faith, and agreeable to the universal current of Expositors ancient and modern. On the other hand, the Bishop's interpretation not only contradicts the sentiments of all Christian writers, but it is extremely forced and unnatural. I shall quote a part of it, that the reader may judge for himself : and this particular part I chose to select rather than another, because I design to make some observations upon it, and because the main strength of his argument, if there be any strength at all, lies here.

“ But the Apostle, having represented these  
 “ extraordinary gifts to be as defective in them-  
 “ selves as they are contemptible in their abuse,  
 “ thought fit to add, that this defect did not  
 “ proceed from any penurious effluence of the  
 “ holy Spirit, but from the narrowness of the  
 “ human recipient ; the passages to the soul being  
 “ so clogged up in this incumbrance of flesh, as  
 “ to be unable to convey to the sensory any

“ more than an oblique glimpse of the sovereign  
“ good : but that when we have shaken off  
“ this mortal load, and regained the regions of  
“ light and liberty, we shall then intuitively  
“ comprehend the whole oeconomy both of  
“ nature and of Grace. For now (says he) we  
“ see through a glass darkly, but then face to  
“ face : now I know in part, even as also I am  
“ known. And this observation, which evi-  
“ dently respects a future state, led men to un-  
“ derstand the Apostle as taking in another life,  
“ on which to found that superior duration  
“ which he gives to charity, the subject of his  
“ general argument. But they seem to have  
“ mistaken the drift of his remark concerning  
“ the defects in human knowledge, which was  
“ not made as a direct inforcement of the argu-  
“ ment in the eighth verse, Charity never fail-  
“ eth, &c. but was an occasional answer to an  
“ objection, which naturally arose from his ma-  
“ nagement of one of the topics in the eleventh,  
“ When I was a child, &c. This, I say, seems  
“ to have been the source of the error : and yet  
“ the Apostle’s concluding observation was suffi-  
“ cient to have set these men right, and to have  
“ shewn them that the superior duration of cha-  
“ rity referred to the present life only. And now  
“ abideth faith, hope and charity ; these three, but  
“ the greatest of these is charity. Which is in  
“ effect to say, You may now perhaps object  
“ that this quality of superior duration is not  
“ peculiar

“ peculiar or confined to Charity, but belongs  
 “ equally to those two other Christian Graces,  
 “ Faith and Hope, which travel through with  
 “ the Church of GOD, and continue to support  
 “ and adorn it in all its revolutions here on  
 “ earth; when prophecy, tongues and know-  
 “ ledge shall long have failed, and ceased  
 “ and vanished away: so that with regard to  
 “ duration, faith and hope share with charity,  
 “ in this advantage over the other transient en-  
 “ dowments of the Spirit. I agree, replies the  
 “ Apostle, thus far to the objection, that they  
 “ are all three joint-sharers in this prerogative;  
 “ but still, I say, the greatest of these is charity.  
 “ And in the beginning of my argument (says  
 “ he) I have given the reason, in the observa-  
 “ tion that though I have all faith, so that I  
 “ could remove mountains; and though I give  
 “ my body to be burned, (in sure and certain  
 “ hope of a resurrection) and have no charity,  
 “ it profiteth me nothing. The reason is on  
 “ account of the superior qualities of charity:  
 “ it hath those which faith and hope have not;  
 “ she seeketh not her own, &c. as well as those  
 “ which faith and hope have, and are most es-  
 “ sential to them; for she believeth all things,  
 “ she hopeth all things. It is thus the Apostle  
 “ answers a concealed objection; and at the  
 “ same time instructs the unwary reader with  
 “ what caution and application he should come

“ to the study of that profound reasoning with  
 “ which all his Epistles abound.

“ But now suppose the superior duration of  
 “ charity to take in the idea of another life,  
 “ How could he have said, that faith and hope  
 “ had the prerogative of remaining or of having  
 “ an equal abiding with charity, when both  
 “ faith and hope will be swallowed up in fruition?”

Thus far the Bishop ; upon which I would observe,

(1.) That his Lordship's whole drift in this laboured commentary, is to confine the Apostle's idea of charity intirely to the present life. And for this novel opinion the judicious reader must see that he does not produce so much as the shadow of an argument till he comes to the concluding paragraph. “ But now suppose (saith he) the superior duration of charity to take in the idea of another life, how could he (that is, the Apostle) have said that faith and hope had the prerogative of remaining, or of having an equal abiding with charity, when both faith and hope will be swallowed up in fruition?”

This argument, though subtil and fine-spun, is sophistical ; and the fallacy consists in giving a wrong sense to the word *μενει*, *abideth* ; for by this means the Bishop makes the Apostle say, that faith and hope have an *equal abiding* with charity :



charity: whereas St *Paul* says nothing less. All that he affirms is this, That now in this present life there are three Graces essential to the Christian's character; but of these three, one is more eminently great, excellent and noble, namely, charity; and as for other reasons, so particularly for that mentioned in the 8th verse, that *it never faileth*.

And indeed the principal reason why the Apostle gives the preference to charity above the other Graces of faith and hope, is, because *that* will remain when the other two are swallowed up in fruition.

(2.) If the Bishop's interpretation of this chapter be true, then it must be admitted that the Christian Religion is in a more flourishing condition now than it was in the primitive times; because those times were a state of miracles, whereas the state of Christian perfection is a state of charity. (p. 108.) "What is that perfect thing which was to come, (saith his Lordship) and which the *Corinthians* of this time so much wanted? What but that which he had so highly extolled, the state of *charity*? So that as this advanced, the imperfect state of *miracles* was to recede and be done away," p. 109. Whence it undeniably follows, that in every age of the Gospel since miracles have ceased, less of self-love has prevailed, and more of divine love has abounded than did in the Apostles days: and consequently, that professing Christians

Christians of this age are influenced by the love of God and of man, which is the grand characteristic and the distinguishing glory of the Gospel, in a more eminent degree than those were who lived in the primitive times.

———— *Credat Judæus Apella.*

(3.) The Bishop puts these words in the mouth of the Apostle; “ I agree (replies the Apostle) thus far to the objection, that they are all three joint-sharers in this prerogative ; but still, I say, the greatest of these is charity. And in the beginning of my argument, (says he) I have given the reason, in the observation that though I have all faith, so that I could remove mountains ; *and though I give my body to be burned, (in sure and certain hope of a resurrection) and have no charity, it profiteth me nothing.*”

Here I would ask, whether it is possible for an inspired Apostle to suppose that a person might give his body to be burned, in sure and certain hope of a resurrection to eternal life, (for eternal life must be understood to give consistency to the argument) without having a true faith in CHRIST, namely, that “ faith which worketh by love \* ” ? On the contrary, if he has not a true faith in CHRIST, his hope cannot be sure and certain, but deceitful and fallacious, the hope of the hypocrite that perisheth.

Should

Should it be objected that the Apostle in the second verse of this chapter supposeth, that there may be faith without love; the answer is plain, that the faith spoken of here is essentially different from that mentioned in the 13th verse. The one is the faith of miracles; a notional, historical faith in the outward dispensation of the Gospel, and which was attended with the extraordinary and miraculous gifts of the Spirit; so that persons endued with it might prophesy in CHRIST's name, cast out devils, and do many wonderful works; and yet he will say to them at the last day, "I never knew you; depart from me, ye that work iniquity \*". Whereas the other is a saving, justifying faith; such a faith as gives the soul a vital union with God, creates it anew in CHRIST JESUS, and fills it with all the fruits of righteousness; or, in the language of the Bishop, "such a faith as rectifies the will, and perfects our obedience."

(4.) The Church of *Rome* likewise is now arrived to years of discretion; that is, to his Lordship's perfect state of charity; and as it so richly abounds in this most excellent of all Christian virtues, so it ought to be ashamed of pretences to miracles, which are at best childish things, and ought in riper years to be put away. For since the palace is now completed, the scaffolding ought in reason to be taken down and removed.

This

\* Matt. vii. 22, 23.

This argument is pleasant, and will create a smile in his Holiness, no doubt, when he sees it, and is told that it comes from a Protestant Bishop. Indeed the Bishop himself seems to have been aware of this consequence, and in order to evade the force of it hath in the 109th page made a distinction where there is no difference. I shall quote the passage, and then let any person of clear ideas judge whether the Bishop hath not wandered astray and lost himself in a wood of words. “ Yet in the Church of “ *Rome*, (saith his Lordship) the state of their “ Saintsship, which is their state of perfection, “ is supported by miracles; while *St Paul’s* state “ of perfection, that of charity, was so little acknowledged or understood, that one of their “ greatest Saints, and most abounding in miraculous endowments, was *St Dominic*, the “ founder of the Inquisition. Indeed if the “ Apostle’s reasoning would bear this inference, “ that miracles were not only to remain till “ *charity had done its perfect work, but till it had “ perfectly done its work,*” (here is the distinction without a difference) “ I know of no Church “ that has a better claim to the continued exercise of those powers than the Church of “ *Rome.*”

(5.) In the 107th page his Lordship will have it, that “ the Apostle instructs the unwary “ reader with what caution and application he “ should come to the study of that profound “ reasoning.



“ reasoning with which all his Epistles abound.” The Bishop may possibly have a microscopic eye, and by means thereof see what no one else can. For my own part, I confess, that with my utmost penetration, I can discern no such instruction, either expressed or implied by the Apostle in this place. However it may not be amiss to take a hint from hence, to instruct the prayerless reader in the important duty of putting up earnest petitions to the Father of lights and the Fountain of all wisdom, that his understanding may be improved in knowledge, and his heart purified by Grace, every time he comes to the study of any of the sacred writings.

The reader, I trust, is now fully satisfied that the Bishop's interpretation of this chapter is not founded on truth; and admitting it was, the use he would make of it, is to prove by this medium, (p. 100.) “ that miraculous gifts were “ to pass away with the first ages of the Church.” This proposition is allowed by all, except the Papists. But by miraculous gifts, sound Divines understand an extraordinary power of working miracles conferred upon the Apostles and the other Disciples, who were to be employed together with them in the great work of first preaching and planting the Gospel. This divine and extraordinary power was highly expedient and even necessary in this view and upon this occasion, as well to confirm the truth of the doctrines they preached, as to enable them to bear

bear up against the discouragements and persecutions they were to combat, from the powers of this world acting in confederacy with the spirits of darkness. But in process of time, when Churches were planted in all the chief cities of the *Roman* empire, and a regular Ministry settled under the protection of the civil Magistrate, the assistance of this extraordinary and miraculous power became unnecessary; and for that reason was withdrawn, when the Gospel of CHRIST was left to stand its ground and make its way by its own genuine strength, *viz.* the divinity of its origin, the purity of its doctrines, and the ordinary and common Graces of the Spirit, which are uninterruptedly continued down to the Church, and bestowed upon believers to the end of the world.

But the Bishop, in reasoning upon the fact, that miraculous gifts were to pass away, shews manifestly that he jumbles together and confounds things that are in their own nature essentially distinct. I mean, the ordinary Graces and the extraordinary Gifts of the Spirit. “As  
 “to his extraordinary operations, (saith his  
 “Lordship, *p.* 111.) for the comfort and in-  
 “struction of the Church, we may observe,  
 “that on his first descent upon the Apostles,  
 “he found their minds rude and uninformed;  
 “strangers to all celestial knowledge; prejudiced  
 “in favour of a carnal law, and utterly averse  
 “to the dictates of the everlasting Gospel. The  
 “mind.

“ minds of these be illuminated ; and by degrees  
 “ led into all the truths necessary for the pro-  
 “ fessors of the faith to know, or for the pro-  
 “ pagaters of it to teach.” The HOLY GHOST  
 will continue for ever to instruct and comfort  
 the Church of CHRIST ; therefore his operations  
 in that respect are not miraculous and extraordi-  
 nary, but ordinary and common. And indeed  
 the reason assigned by his Lordship for the ne-  
 cessity of these operations with regard to the  
 Apostles, equally holds good with regard to  
 every son and daughter of *Adam*. All our minds  
 by nature are as rude and uninformed, with re-  
 lation to divine things, as the holy Spirit found  
 the minds of the first Christians ; we are all  
 equally strangers to celestial knowledge ; pre-  
 judiced in favour of our sinful and corrupt pas-  
 sions, and utterly averse to the dictates of the  
 everlasting Gospel. “ For the carnal mind is en-  
 “ mity against GOD, and is not subject to the  
 “ law of GOD, neither indeed can be \* ”. The  
 force of this argument is irresistible, unless his  
 Lordship will assert, that we in our unconverted  
 state are wiser and holier and better than the  
 Apostles were before their conversion. The  
 Bishop lays the stress of his argument upon this  
 consideration, that after the Rule of faith was  
 composed, and the Canon of scripture settled,  
 the operations of Grace became less needful.  
 But most undoubtedly there is an important dis-  
 tinction,

\* Rom. viii. 7.

tion, because the difference is very great, between the *rule* of faith and the *grace* of faith. The rule of faith is a system of revealed doctrines contained in the sacred Scriptures; the grace of faith is a divine power, communicated to the soul by Him who is the author and finisher of our faith. The one is a dead letter, exhibited to the corporeal eye; the other is a vital principle planted in the heart, whose fruit is holiness, and the end everlasting life. How weak and illogical then is it to argue, "that some persons pretend to as high a degree of divine communications, as if no such rule of faith was in being; or at least as if that rule was so obscure, as to need the further assistance of the holy Spirit to explain his own meaning, or so imperfect as to need a new inspiration to supply its wants?" (page 112.) It is granted that the rule of faith, as contained in the written word, is perfect both as to clearness and fulness; but the imperfection lies in the understanding that is to receive that rule. The sun cannot enlighten an eye that is naturally dark; and yet there is no defect in that glorious orb of day. The fault is in the faculty, not in the object. Restore the defective organ to its proper power of vision, and the sun will give it light. So the human understanding, which is naturally blind by reason of sin, must be enlightened by the holy Spirit; and in virtue of that internal illumination, it is enabled to receive



ceive the external rule of faith; and without this internal illumination, the eye of our minds can no more behold the beauties and excellent glories of CHRIST the Sun of righteousness in the spiritual world, than a defective sightless eye can behold the rays of the material sun shining in the natural world. But as the Bishop is plainly of another opinion, it may not be amiss to discuss the point a little further. In the 39th page his Lordship has these remarkable words: "On the whole then, we conclude, " that all the Scriptures of the New Testament " were given by inspiration of God: and thus " the prophetic promise of our blessed Master, " that the Comforter should abide with us for " ever, was eminently fulfilled. For though " according to the promise, his ordinary influence occasionally assists the faithful of all " ages, yet his constant abode and supreme illumination is in the sacred Scriptures of the " New Testament." And in order to explain his meaning in this paragraph more explicitly, his Lordship hath subjoined a note to the following effect: "In the discourse from whence " this is taken, I treated distinctly of these two " branches of the holy Spirit; 1<sup>st</sup>, As he illuminates the understanding, under the title of " the Spirit of truth: 2<sup>dly</sup>, As he rectifies the " will, under the title of the Comforter. By " the *first* of which he establishes our faith; and " by the *second* he perfects our obedience. Now " it

“ it is under the *first* branch in which this ob-  
 “ noxious paragraph is found : so that com-  
 “ mon sense and common honesty require, that  
 “ when I say, the constant abode and supreme  
 “ illumination of the holy Spirit is in the sacred  
 “ Scriptures of the New Testament, I should  
 “ be understood to mean, that he is there only  
 “ as the illuminator of the understanding, the  
 “ establisher of our faith.” In the 96th page the  
 same sentiment is expressed thus : “ Hence we  
 “ conclude that he, (*viz.* the HOLY GHOST)  
 “ abides with the Church for ever, as well  
 “ *personally* in his office of Comforter, as *vir-*  
 “ *tually* in his office of Enlightner.”

The Bishop's doctrine then is this : That the  
 office of the holy Spirit was to inspire the Apo-  
 stles with all necessary truths ; then to assist  
 them in committing those truths to writing ; and  
 after these writings were finished, and the canon  
 of Scripture closed, the personal office of the  
 holy Spirit ceased as to his enlightning influence,  
 and only acted virtually ; that is, by virtue of  
 or through the medium of the written word. So  
 that human reason, unassisted by any gracious  
 influence of the Spirit of God, is a sufficient  
 guide to lead us to a right knowledge of the  
 sacred Scriptures : and in consequence, that  
 reading those Scriptures, and using our reason  
 in order to understand them, is all that is neces-  
 sary to enlighten our minds, and establish our  
 faith. This I take to be a fair and candid re-  
 presentation

presentation of his Lordship's doctrine: if so, it stands in direct opposition to the clearest declarations of GOD's sacred word. " Without me " (saith CHRIST) ye can do nothing \* " : consequently not rightly understand the Scriptures, nor believe in his glorious name. Our blessed Saviour " opened the understandings of his Disciples, that they might understand the Scriptures †. The LORD opened the heart of Lydia, that she attended to the things that were spoken of Paul †. The natural man receiveth not the things of the Spirit of GOD; for they are foolishness unto him; neither can he know them, because they are spiritually discerned ‖. That the GOD of our Lord JESUS CHRIST, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints §. For GOD, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of GOD, in the face of JESUS CHRIST †. No man can say that JESUS is the LORD, but by the HOLY GHOST \*\*. For by Grace are ye saved, " through

\* John xv. 5.

† Acts xvi. 14.

§ Ephes. i. 17, 18.

\*\* 1 Cor. xii. 3.

† Luke xxiv. 45.

‖ 1 Cor. ii. 14.

† 2 Cor. iv. 6.

“ through faith; and that not of yourselves; it  
 “ is the gift of GOD \* 35.

These texts most evidently prove the necessity of an internal illumination upon the soul, in order to attain a saving knowledge of revealed truths, without which the written word is but a dead letter; and that it is not in our power to believe to the salvation of our souls, without the assistance and co-operation of the divine Spirit.

2. I should forbear to quote authorities to his Lordship, if I had not one to which he cannot refuse his assent; because it is the authority of that Church of which his Lordship is a Bishop, and to whose doctrines he has solemnly subscribed.

The doctrine of our Church in this point is as clear against the Bishop as words can make it.

“ In reading of GOD’s word he most profiteth,  
 “ not always that is most ready in turning of the  
 “ book, or in saying of it without the book, but  
 “ he that is most turned into it, that is most IN-  
 “ SPIRED WITH THE HOLY GHOST †.”

*Chrysostom* saith, that “ man’s human and  
 “ worldly wisdom or science is not needful to  
 “ the understanding of Scripture, but the REVE-  
 “ LATION OF THE HOLY GHOST, WHO IN-  
 “ SPIRETH the true meaning unto them that  
 “ with humility and diligence do search there-  
 “ fore ‡.”

I would

\* Ephes. ii. 8.

† *Homily on reading the Scripture, part i.*

‡ *Ibid. part i.*



I would next remind his Lordship of that excellent and most solemn charge in the *Ordination-office*; where the Bishop addresses the candidates for Priests orders: "Ye cannot have a  
" mind or will thereto of yourselves, for the  
" will and ability is given of GOD alone.  
" Therefore ye ought and have need to pray  
" earnestly FOR THE HOLY SPIRIT." Again,  
" You will continually pray to GOD the Fa-  
" ther, by the mediation of our only Saviour  
" JESUS CHRIST, for the heavenly assistance of  
" the HOLY GHOST."

But we need not be afraid to argue this matter with his Lordship upon the foot of clear and impartial reason. Reason is that faculty of the soul, whereby we are enabled to apprehend and judge of truth. Truth then is congenial to reason, just as light is to the eye. Reason is the faculty, and truth is its object. But how far does this faculty extend, and what compass of truth does it take in its operation and exercise? There was a time when human reason extended to all truths relative to our supreme good: this was when it stood in its primitive state of perfection; then it knew truth, and the GOD of truth. Here no sin had impaired the faculty, nor darkness clouded the object. But as the powers of human nature have suffered by the fall, reason hath its share in the ruin. This faculty is corrupted as well as the others, and cannot now extend its operation to spiritual and di-  
vine

vine truths, in the same manner it could before the fall. Sin hath spread darkness over the moral world, and introduced so much evil and disorder into the human soul, that reason in its fallen depraved state can never find out GOD; and if it could, it would never act in conformity to the will of GOD. "The world by wisdom (saith the Apostle) knew not GOD<sup>\*ss</sup>; that is, by human reason and philosophy. The wisest heathens could never arrive to the true knowledge of GOD; yet reason served them, as it will us, to many useful purposes with regard to secular affairs: when properly cultivated and improved, it could make them great Orators, able Statesmen, and fine Poets. In arts and sciences they excelled, and in laws and government were at least equal, if not superior to any moderns. Where shall we now find such a spirit of policy and civil wisdom as we discern in the *Roman* commonwealth, or the famous republics of antient *Greece*? Here reason acted in its own sphere; and the effect was, that it made them wise as to the things of time and sense. But examine their sentiments concerning GOD and religion, and then you will at once discover their deplorable blindness; you will find them either to be *Epicurean* Atheists, or slaves to the vilest superstitions. This perhaps will be said to be the abuse of reason. Very true. But this abuse is the consequence of an original defect in

\* 1 Cor. i. 21.

in the faculty of reason, and that original defect sprung from the fall. The modern advocates for reason therefore misapply their time and pains in supposing right reason to be inherent in a fallen creature, and then flourishing away with great pomp of eloquence upon the dignity of right reason. They ought first to prove that man is not a fallen being; that his reason is right, pure and uncorrupt; and then every thing they say in its favour would be strictly true. But till that is done, they only impose upon themselves and others, in ascribing that dignity, power and excellency to reason depraved and corrupted by sin, which is due merely to reason in a state of original rectitude. All vicious men make use of reason in subserviency to their corrupt passions. Reason plans the wicked scheme, and the same reason points out the readiest means of carrying it into execution. This is *human* reason, but it is not *right* reason. Indeed, strictly speaking, the reason of G O D is the only *right* reason; that is, the divine *Logos*, the uncreated eternal reason of the ever blessed J E H O - V A H; and no created reason is right, but so far as it partakes of this uncreated, eternal and divine reason\*.

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Hence

\* Θεός ἦν ὁ λόγος; the *Logos* was God, saith St *John*, chap i. ver. 1. whom the ancient *Orpheus* calls λόγον Θεῖον, the *Divine Logos*. And of whom *Philo* says, ὁ λόγος τῷ Θεῷ ὑπερᾶνω πάντων ἐστὶ τῷ κόσμῳ; the *Logos*

is

Hence it is evident, that the depraved reason of apostate man must be set right by the uncorrupt reason of God; that is, the eternal *Logos*, CHRIST the only-begotten of the Father, who is the Light of the moral world, must arise and shine in our minds, and enlighten and purify our reason, in order to make it capable of discerning those divine truths that have an immediate relation to our everlasting salvation. This is that vital principle which opens a communication between the human soul and the spiritual world: it is the essential light of life, without whose internal operation upon the understanding, we must remain for ever blind to divine objects. This heavenly principle is to improve reason, and reason is to act in subserviency to it. Its nature, origin and effects are finely described in the book of *Wisdom*, chap. vii. ver. 25, 26, 27, 28, 29. <sup>ss</sup> She is the breath of the power of <sup>ss</sup> God, and a pure influence flowing from the <sup>ss</sup> glory of the Almighty; therefore can no de- <sup>ss</sup> filed thing fall into her. For she is the bright- <sup>ss</sup> ness of the everlasting Light, the unspotted <sup>ss</sup> mirror, the power of G O D, and the image <sup>ss</sup> of

is superior to the whole world. *Plato* in his *Epinom.* says, ὁ (i. e. κόσμος) ἐταξέ λογῶν ὁ πάντων θεϊότατος; which world the *Logos*, which is the most divine of all things, constituted. This divine *Logos* St *John* calls, τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχομένον εἰς τὸν κόσμον. The true light which lighteth every man that cometh into the world, chap. i. ver. 9.



" of his goodness. And being but one, she can  
 " do all things; and remaining in herself, she  
 " maketh all things new; and in all ages,  
 " entring into holy souls, she maketh them  
 " friends of GOD and prophets. For GOD  
 " loveth none but him that dwelleth with wis-  
 " dom. For she is more beautiful than the  
 " sun, and above all the order of stars; being  
 " compared with the light, she is found before  
 " it". Thus holy *Job*; " There is a spirit in  
 " man, and the inspiration of the Almighty  
 " giveth him understanding \*".

Modern Christians therefore may read the  
 History of the Dispensations to the first propa-  
 gators of our holy faith, with spiritual improve-  
 ment to their own souls; they may look with  
 holy admiration on the privileges and powers  
 conferred on those chosen instruments; and so  
 far as they were not extraordinary and peculiar,  
 but ordinary and common, bestowed for the  
 great end of inherent personal holiness, they  
 may expect the same graces and privileges, and  
 for the same great end of working inherent per-  
 sonal holiness in themselves; their hearts (not their  
 imaginations) may grow warm with divine love;  
 they may feel good impressions from the things  
 they read of, and yet not assume the extraordi-  
 nary authority of Prophets and Apostles †.

But the Bishop, in the course of his reason-  
 ing on the fitness of the divine procedure in

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with-

\* Job xxxii. 8.

† Doctrine of Grace, page 112.

withdrawing the extraordinary influences of the holy Spirit, goes on to observe, (*p.* 113.) that  
“ the nature and genius of the Gospel were so  
“ averse to all the religious institutions of the  
“ world, that the whole strength of human pre-  
“ judices were set in opposition to it. To  
“ overcome the obstinacy and violence of these  
“ prejudices, nothing less than the power of  
“ the holy One was sufficient. He did the  
“ work of man’s conversion, and reconciled an  
“ unbelieving world to GOD. At present,  
“ whatever there may be remaining of the bias  
“ of prejudice, (as such will mix itself even with  
“ our best conclusions) it draws the other way.  
“ So much then of his task was finished; and  
“ the faith from thenceforth had a favourable  
“ hearing. Indeed, were we to make our esti-  
“ mate of the present state of the religious  
“ world from the journals of modern Fanatics,  
“ we should be tempted still to think ourselves  
“ in a land of Pagans, with all their prejudices  
“ full blown upon them.”

This reasoning manifestly proceeds from not duly considering the fallen state of man, and the nature and design of the Gospel. The whole strength of human prejudices will ever be set in opposition to the Gospel, till our corrupt and sinful hearts are renewed by the operations of grace; so that nothing less than the power of the holy One is sufficient to overcome the obstinacy and violence of those prejudices, that are  
naturally

naturally inherent in us from the deplorable darkness of our understandings, and the wretched depravity of our wills. The bias of the human will always draws in favour of sin, and consequently is set in the utmost contrariety to the truths of Christianity, till that bias is taken off, and a new inclination given to it by the holy Spirit; whose office it was from the beginning, and whose it will be to the end of time, to effect the conversion of sinful men, and bring back a degenerate, fallen and perishing world to God. In this respect the case is equally the same whether we be *Jews* or Gentiles, Barbarians or nominal Christians; none will give the faith of CHRIST a favourable hearing till the Spirit of CHRIST first gives them an hearing ear, and an understanding heart: so that every carnal and sensual man, though he lives in a Christian land, since his heart is not influenced by Grace, is as much an enemy to the Gospel as if he dwelt in a Pagan land; because the enmity consists not in the situation of place, but in the fall and corruption of nature, which is universal; and which hath as much depraved and polluted the souls of those who are born in Christendom, as of those who are born in *China*.

I would not be understood to mean that all who are born and educated in a Christian country, unless they can date the particular period of their conversion, are equally at va-

biance with the essentials of true religion, with those who do not enjoy any such privilege. All I assert is, that whatever difference there is, that difference does not spring from nature but from Grace. Therefore if our prejudices are in any measure abated, and the bias of our wills in any degree directed towards CHRIST and his Gospel; that is just as much the work of the holy Spirit in us, as it was in any of the primitive converts.

3. “ A further reason, (saith his Lordship, “ p. 114.) for the abatement of the influences “ of the supporting Spirit of Grace, is the peace “ and security of the Church. There was a “ time when the powers of this world were “ combined together for its destruction: at such “ a period nothing but superior aid from above “ could support humanity, in sustaining so great “ a conflict as that which the holy martyrs encountered with joy and rapture, the horrors “ of death in torment. But now the profession “ of the Christian faith is attended with ease “ and honour; and the conviction, which the “ weight of human testimony, and the conclusions of human reason afford us of its “ truth, are abundantly sufficient to support us “ in our religious perseverance.”

This reason holds good only with regard to the extraordinary and miraculous operations of the Spirit; the ordinary and common influences are always requisite, and always given for



for the great purpose of promoting the peace and security of the Church. It is no certain mark that real religion is in a flourishing state, when external professors are allowed to indulge in worldly ease and honour\*. Religion was in its highest glory when it was most persecuted by the powers of this world; witness the three first centuries of Christianity. But when *Constantine* and his successors became the friends and protectors of the Gospel, what was the consequence? The shell remained, but the kernel was destroyed, by what his Lordship calls ease and honour. Amidst the glare and pomp of exterior worship, inward devotion and solid piety gradually declined and died away; and the thinning Graces of the Christian life, such as humility, love, heavenly-mindedness, and a holy contempt of all sublunary things, were swal-

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lowed

\* "La prospérité de la religion," (says the very sensible and ingenious *Montesquieu*) "est différente de celle des empires; un auteur célèbre disoit qu'il étoit bien aisé d'être malade, parce que la maladie est le vrai état du Chrétien. On pourroit dire de même que les humiliations de l'Eglise, sa dispersion, la destruction de ses temples, les souffrances de ses martyrs sont les tems de sa gloire, & que lors qu'aux yeux du monde, elle paroît triompher, c'est le tems ordinaire de son abaissement." *De la Grand & la Decad des Romains*, p. 243.

The prosperity of religion is very different from that of civil government. A celebrated author says, That religion may well be in an afflicted state, because affliction is the true state of a Christian. To which we may add, that the humiliations and dispersion of the Church, the destruction of her temples, and the persecutions of her martyrs, are the distinguished times of her glory: on the contrary, when she appears triumphant in the eye of the world, she is generally sinking in adversity.

lowed up and lost in pride, self-love, vain-glory, luxury and sensual gratifications \*. GOD forbid that the guilt of these abuses should be charged to the account of the civil Magistrate, who may from truly Christian motives become the friend and patron of the Gospel. The evil springs from the depravity and corruption of mankind, who are ever prone to these abuses. For which reason secular honours, carnal ease and worldly prosperity should always be viewed with a jealous eye, and considered rather as an enemy than a friend to the advancement of true religion. Survey the Church of *Rome*, and see what temporal pomp and dignity, what ease and honour, what riches and splendor have done †: and is it not more than possible that another outward and visible Church may fall into the same snare? It seems pleasing at first view to consider, that Christianity is the popular religion of a country, established by legal authority; that

\* The present Lord Bishop of *Bristol*, in his ingenious *Dissertations on the Prophecies*, speaking of the Emperor's open profession of Christianity, says, "Though it added much to the temporal prosperity, yet it contributed little to the spiritual graces and virtues of Christians. It enlarged their revenues, and increased their endowments; but proved the fatal means of corrupting the doctrine, and relaxing the discipline of the Church." *Vol. ii. page 164.*

† This reminds me of a story of one of the Popes; who seeing a large sum of money lying upon his table, said to one of the Cardinals; "The Church can no longer say, Silver and gold have I none."—"No, (answered the other) nor can the Church any longer say, Take up thy bed and walk."

that Kings are become its nursing fathers, and Queens its nursing mothers. But when we deeply reflect upon what our blessed LORD hath told us, namely, that his " Kingdom is not of this world," we cannot reasonably expect that the powers of this world can do any great matters for the advancement of his kingdom. Civil governors indeed may, in their pious zeal for the honour of religion, annex certain worldly privileges and temporal advantages to the professors of it: but still the inward life and power of religion is left just where it was; righteousness and peace and joy in the HOLY GHOST, are blessings that none can give but GOD himself. Now real religion keeps pace with these blessings, and flourisheth exactly in the same proportion as they abound. But these inward, spiritual and divine blessings will be perpetually conveyed to the Church of CHRIST for its constant support, though all the powers of this world were still combined together for its destruction; for " the gates of hell shall not prevail against it ".

However the Bishop will have it, that now, in these flourishing times of the Gospel, when the profession of it is attended with ease and honour, " the conviction which the weight of human testimony, and the conclusions of human reason afford us of its truth, are abundantly sufficient to support us in our religious

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\* Matt. xvi. 18.

“gious perseverance.” This allegation hath been fully confuted in the foregoing remarks. But there is a text of Scripture so directly opposite to it, that it may not be improper to quote here the words of an inspired writer, hoping they will have their due weight with his Lordship. St *Peter* tells Christians, that “they are kept by the power of GOD through faith unto salvation \*.” To be kept unto salvation, is undoubtedly the same with being supported in religious perseverance. But the Bishop himself must needs own, that the power of GOD through faith is essentially different from that conviction which the weight of human testimony, and the conclusions of human reason afford us. Therefore either the Apostle or his Lordship is mistaken.

I have now considered, and, I trust, confuted every material error advanced by the Bishop in his first volume, relative to the doctrine of Grace. What is merely personal, respecting the character and conduct of this or that man, I pass over; professing myself an advocate, not for any sect or party of men, but simply for the truth as it is in JESUS.

In what follows we shall candidly examine his Lordship’s application of that sovereign test which is the scourge and confusion of imposture.

But previous to this examination, it may be proper to exhibit a fair trial, upon Scripture-evidence, of the true and false Prophets.

## SECTION

\* 1 Peter i. 5.



## SECTION VI.

*The TRIAL of the TRUE and FALSE*  
PROPHETS.

**A**MONG religious characters, that of a Minister and Ambassador of CHRIST is undoubtedly an important one; because the work he is engaged in, and the message he delivers, is of infinite and everlasting moment to the souls of men. It is therefore an interesting point of wisdom to know who they are that assume this character to themselves, without good and warrantable authority, and who are sent and commissioned by our divine Master. Ignorance here might be of dangerous and fatal consequence: for not being able to distinguish the false teachers from the true and faithful Ministers of CHRIST, we may apprehend that to be a message from GOD, which is really a device of Satan to destroy our souls.

Now as the holy Scriptures are a fountain of all spiritual and religious knowledge, we cannot suppose that they are wanting in this point. It is reasonable to think, that the wisdom and goodness of GOD would in this case amply provide for our security, and furnish us with sufficient means of informing ourselves who are sent by him, and who are not. Accordingly we find that our blessed LORD himself did this, as soon

soon as he began to teach mankind the way of salvation. In his divine Sermon upon the mount, he gives us this wise and useful caution ;  
 " Beware (saith he) of false prophets, which  
 " come to you in sheeps clothing, but inwardly  
 " they are ravening wolves † ". And in the following verses he gives us a divine test or criterion, by the proper use of which we may discern, with a most certain and satisfying evidence, who those false prophets are ; " Ye shall know  
 " them by their fruits : Do men gather grapes  
 " of thorns or figs of thistles ? Even so every  
 " good tree bringeth forth good fruit ; but a  
 " corrupt tree bringeth forth evil fruit. A good  
 " tree cannot bring forth evil fruit ; neither  
 " can a corrupt tree bring forth good fruit.  
 " Every tree that bringeth not forth good fruit,  
 " is hewn down and cast into the fire. Where-  
 " fore by their fruits ye shall know them †. "

My design in this Section is to exhibit a trial of the true and false prophets, according to the evidence given by our blessed LORD. With this view I shall,

*First*, Fix the true meaning of the word *Prophet* in this place.

*Secondly*, I shall point out and illustrate the characteristic marks of the true and false Prophets, as they are here set forth. After this is done, a way will be made for

† Matt. vii. 15.

† Matt. vii. 16, 17, 18, 19, 20.

for considering with greater force and clearness what the Bishop has observed relative to this subject.

*First*, I am to fix the true meaning of the word Prophet. The character of a Prophet under the Old Testament dispensation, was that of a person raised up in an extraordinary way, and empowered by a divine commission, to foretel future events and to make known the will of God to his people. For this purpose, as they were the special messengers of God, so they were assisted by God in an especial manner, and acted in their high commission by the immediate inspiration of his blessed Spirit. " For " prophecy came not in old time by the will of " man, but holy men of God spake as they " were moved by the HOLY GHOST \* ". Our blessed Saviour, as he must in all things have the preeminence, so in this double capacity of foretelling things to come, and declaring the mind and counsel of God, was the chief of Prophets. The holy Apostles and first planters of the Gospel acted in both these capacities; occasionally in the former, but always in the latter; under the particular guidance and assistance of the divine Spirit. When the Gospel was established, and had gained sufficient footing in the world, miracles and prophecy ceased, and the extraordinary assistances of the Spirit were

\* 2 Peter i. 21.

were withdrawn: notwithstanding an essential part of the prophetic office still remained, and was to continue in the Church throughout all succeeding ages; namely, to make known the mind and will of God concerning the way and means of salvation. They who discharge this function are standing officers in the Church of CHRIST; who receive their commission from him, and who are empowered in virtue of that commission to preach the glorious truths of the everlasting Gospel; to transact with men, as the ambassadors of CHRIST, and to beseech them in his stead to be reconciled to God. This they do, not under the claim of any extraordinary assistance and special inspiration from above, but only with the ordinary assistance and general inspiration of the holy Spirit, which is the common privilege of all Christians. They are not to invent any new doctrines of their own; but only to preach those doctrines that are as old as CHRIST and his Apostles, and which they find recorded in the word of God. These they are to preach unmixed and intire. Unmixed with vain traditions and novel opinions; and intire, so as that no important truth is omitted; but the whole counsel, mind and will of God is fully declared, so far as it relates to the redemption and salvation of souls. By Prophets then, in this place, we are to understand the Teachers, Preachers and Ministers of the Gospel, who are sent by CHRIST to shew  
the



the people the way to Heaven; to instruct them in the means of escaping everlasting misery, and of obtaining everlasting happiness.

This brings me to point out and illustrate the marks and evidences of the true and false Prophets, as they are set forth by CHRIST himself: "Ye shall know them (saith the blessed JESUS) by their fruits". Here we see is a short, plain and easy rule, by which we may form our judgment: and this rule will naturally branch itself out into two parts; namely, their instructions and their conduct.

(I.) Their instructions. This part of the rule relates to the doctrines they preach; which ought to be agreeable to the word of GOD, and of a Christian nature, tendency and influence. Are their doctrines then such as are according to godliness? Are they of a heavenly and divine nature? and do they tend to humble the pride of sinful men, to exalt the excellency and dignity of CHRIST, and to promote virtue and holiness in the world? Do they point out the narrow way which our LORD declares to be the only way that leadeth to eternal life? that is, the way of faith, regeneration, love and obedience. Are the people told, with an honest simplicity and singleness of heart, that "except  
" a man be born again, he cannot see the king-  
" dom of GOD \*"? And is this all-important doctrine of the new birth explained to them in

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\* John iii. 5.

its proper sense and fulness? Do the Preachers call upon sinners in the name of GOD to renounce their sins; and invite them, by the tender mercies of the Gospel, to come to CHRIST for pardon and peace? Do they urge the absolute, indispensable and universal necessity of our having a new heart, and leading a holy life? Do they shew their people clearly and distinctly what they must do to be saved, according to the terms of the new Covenant? Do they open the nature of the fall in *Adam*; describe the dreadful evils it hath introduced into every soul of man? and then do they lead them to the redemption in CHRIST, and point out to them the remedies for each evil as they are found in that redemption? Do they exhort their hearers to seek after the spiritual Graces of the Gospel, and to experience the power of them in their own hearts? Are their heavenly and spiritual doctrines as thorns in the side, and as goads in the flesh of the proud, the sensual, the carnal, the corrupt and the vicious? Do their words come with life and power to the conscience, so as to produce conviction and self-abasement? and do they hold out CHRIST to the humble, meek and broken-hearted in all his divine offices, as an infinitely rich, precious and glorious Saviour? Do they cut up and set in open day the corruptions of a pharisaical heart; and advise persons not to take up with the shadow, without enjoying the substance? Do they call

call upon the formalists to practise their hypocrisy no longer? and the open sinner to forsake his sins? And do they press all orders and degrees of men, with a holy earnestness to turn from vice, misery and death, to righteousness, happiness and life everlasting? By this divine fruit ye shall know that these are the Prophets of the eternal God, sent to shew you the way of salvation; and this whether they belong to the outward Church established by law, or profess themselves members of any other visible Church. For it is a certain truth, that God has his People and his Ministers in all visible Churches upon earth. But this will more strongly appear, and your judgment herein be more abundantly confirmed, if those fruits are seen which respect the *second* branch of the general rule, namely, a holy, irreproachable and virtuous conduct.

Now here we are to observe what effect their doctrine hath had in regard of themselves; what influence hath it had upon their own hearts, as manifested in the outward actions of their lives. And though we presume not to judge the heart, which is the peculiar province of the all-seeing God; yet CHRIST hath told us, that as a good tree must of necessity bring forth good fruit, so a holy heart must discover itself in a holy life. Are then their lives a Comment on their Sermons? And do they who pretend to shew you the way of salvation, walk themselves in the narrow

narrow way? the way of meekness, lowliness and self-denial; a holy contempt of the world, a disrelish of its mean, low and transitory satisfactions, as having a soul infinitely above them? Do they themselves perform what all CHRIST'S disciples at their baptism promise to perform, namely, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that they neither follow nor are led by them? Does it appear that "the same" mind is in them which was also in CHRIST\*? Do they, as he did, go "about doing good"? Do they, in imitation of their Master's example, "preach the Gospel to the poor"? Do they visit the sick, help the needy, and comfort the distressed? And do they make it the business and pleasure of their lives to promote the glory of God, and the supreme, eternal interest of their fellow-creatures? Do they esteem it far better than worldly gain or preferment, to be the instrument of saving one soul from death? And lastly, do they for all this suffer evil? do they bear the reproach of the world? Are they reviled, hated and persecuted by the corrupt and vicious? Do they know by their own experience the truth of this passage of sacred writ, that "all" "who will live godly in CHRIST JESUS shall" "suffer persecution†"? — If you see in them these fruits, then you may know for certain that they

\* Phil. ii. 5.

† 2 Tim. iii. 12.



they are the true Prophets; they are sent by God, and are the faithful servants of JESUS CHRIST.

On the other hand; instead of the soul-searching and soul-saving doctrines of the ever blessed Gospel, the false prophets preach other doctrines, of an opposite nature and of a different tendency; doctrines calculated to lead their hearers on in the broad path which CHRIST saith will end in everlasting destruction, to lull them asleep and drown them in sloth and carnal security. The consequence of which is, that their people go on to the day of their death in an easy, trifling and careless way, quite unconcerned about the state and condition of their souls; taking it for granted that all is well, because they have been baptised and are called Christians. And in the place of the divine, spiritual and glorious truths, which the Son of God came down from heaven to reveal, they are entertained with trifling, unmeaning, unedifying harangues on the beauty and fitness of moral virtue. Virtue indeed, if we mean by it the eternal law of God's moral government, ought always to be inculcated as a rule of life; but Preachers may talk very well on the theory of morality, without ever persuading a single person to practise one moral duty. Hence it is, that virtue hath been so long preached in the Christian world, till there is hardly any to be met with in Christian professors. The reason is,

is, that Discourses formed upon the principles of Pagan morality produce no conviction: How should they, seeing they have no promise of the Spirit to accompany them? and sinners will sit under such Sermons, as they will read the Philosophical Pieces of *Tully* or *Seneca*, without being disturbed or made uneasy in their sins. And as the guilty conscience is not alarmed, so no inquiries are made for the blood of sprinkling; no desires are ever awakened in their hearts after renewing and sanctifying Grace; but the unjust, the extortioner, the avaricious, the oppressor, the licentious, the voluptuous, the malicious, the revengeful, the haters of GOD and the persecutors of all good men, will hear these dry, insipid and spiritless harangues all their life long, without being ever convinced that they are in the wrong, and that it is necessary they should reform and amend their lives. Now whoever thus preach are not sent of CHRIST, nor do they deliver the gracious message of the Gospel.

Again; We are likewise to apply the *second* branch of the criterion respecting their conduct. And here we must examine whether their life is not of a piece with their doctrine: the one a pliant, smooth and superficial morality; the other a conduct trifling, sensual and vain: and though perhaps not directly chargeable with gross sins, yet is very distant from that purity which the Gospel aims at and requires. If it is  
obvious

obvious to a discerning eye, that they walk in the broad way, the way of pride, selfishness and carnal gratifications, if they are eager after every worldly advantage, and discover a far greater concern for the fleece than the flock; if they are covetous, griping and hard in their dealings, and make it their great view to raise a temporal fortune out of the revenues that accrue from their spiritual employment: if they frequent the tables of the profane, the profligate and immoral, not with a design to do them good, but to flatter their passions by a base, servile and sinful complaisance: if whilst they are in the pulpit they put on an air of seriousness, and out of it shew no gravity, propriety and decency of behaviour, but are as light, as unedifying and vain as other men: if, lastly, they do not take up a daily cross, deny Self, and follow the blessed JESUS through all the steps of a holy life. They bear the Scripture-marks and evidences of the false prophets; and those in whom such marks are really found, cannot be the Servants and Ambassadors of JESUS CHRIST.

We have now considered and applied the criterion, or rule of judgment, which our blessed Saviour has given us for the trial of the true and false Prophets; by a due attention to this, we shall be the better prepared to examine the Bishop's application of the apostolic test, which is the scourge and confusion of imposture.

## SECTION

## SECTION VII.

*Remarks on the Bishop's application of the APOSTOLIC TEST, which is the Scourge and Confusion of Imposture.*

THE test itself are the words of St *James* :  
 " The wisdom that is from above, is first  
 " pure, then peaceable, gentle, and easy to be  
 " intreated, full of mercy and good fruits, with-  
 " out partiality and without hypocrisy " ". Upon  
 which the Bishop observes, (*p.* 149 ) " This  
 " wisdom from above, of which the Apostle so  
 " highly predicates, is we see the same as wis-  
 " dom revealed immediately from heaven ; but,  
 " descending to man, is adapted to the capacity  
 " of his powers : so that heavenly and earthly  
 " wisdom have this in common, to be commu-  
 " nicable, that is, to be understood." And in  
 the 152d page he further says ; " Having shewn  
 " this wisdom to be in its nature communicable,  
 " and so cut off all the bold pretensions of the  
 " mystics." Here we see the Bishop makes short  
 work : but I should be really glad to know from  
 what principle of reason his Lordship draws his  
 conclusion. It is allowed that heavenly wisdom  
 is in its nature communicable ; but does it thence  
 follow, that the writings of all the mystic Divines  
 are unintelligible ? Would this reasoning be ad-  
 mitted



mitted in any other case? Let us make trial. Few persons have so penetrating a wit as to see the force and beauty of this argument, that because *Moses*, in instituting a system of laws, omitted to inculcate the doctrine of a future state, therefore for that very reason his Legation must of necessity be divine. And yet the Bishop would think it very absurd to infer from hence, that the argument itself is unintelligible. What is unintelligible to one capacity, may be very clear and intelligible to another. A person ignorant of geometrical science cannot understand the mathematical demonstrations of Sir *Isaac Newton's Principia*; but it would be highly illogical to conclude from thence, that that excellent performance was nothing but a heap of unmeaning words. The doctrine of the Cross of CHRIST was foolishness to the celebrated Philosophers of *Greece* and *Rome*; and yet enlightened Christians saw plain enough that it was "the wisdom of God and the power of God". We are not therefore hastily to conclude that every thing is unintelligible, because it is not adapted to the capacity of our powers; rather let us use the proper means of enlarging that capacity, and then we shall be better qualified to form a judgment in the case. "Spiritual things are spiritually discerned"; and to judge of them aright we must have the assistance of the Spirit. Now the wisdom that cometh from above, is a divine effluence communicated by the Spirit

Spirit to the souls of believers, and which is the gift of GOD; therefore not to be obtained by the acutest genius and the clearest head; but is the reward of faith, purity, humility and prayer. We are told by our blessed LORD, that "the mysteries of the Gospel, which is the wisdom of GOD, are hid from the wise and prudent, and are revealed unto babes". I design not by this to vindicate the mystic Divines in every thing they advance; but only to shew that the Bishop in his censure of them, has here drawn a conclusion where there is not the least shadow of premises to support it.

*Secondly,* It is his Lordship's intention (in the 156th page) "to produce an instance of fanatic wisdom which separates Reason from Grace. "It is a point we chiefly insist upon, (says the writer he is confuting) that Orthodoxy or right opinion is at best but a very slender part of religion, if any part of it at all. Here, saith his Lordship, we see Reason is, as it were, discarded from the service of Religion, and from its attendance on Grace; though one part of the office of the holy Spirit be to lead us into all truth. For when reason is no longer employed to distinguish between right and wrong in opinions, religion hath no further connection with it: and what occasion for this its service, when the distinction we are told is of so little consequence?"

“ quence? And yet if we once agree to separate  
 “ reason from religion, Piety will soon dege-  
 “ nerate into superstition or fanaticism.”

Now this is intirely mistaking the whole nature of the question; and the proposition when rightly understood \* is an eternal truth, because Orthodoxy or right opinion, consisting merely in a system of notional tenets, exists only in the head; whereas true religion, which is the love of God, is seated in the heart. We may frame very accurate notions, and in one sense attain an exact knowledge of GOD and CHRIST, and yet, notwithstanding all this, be far from knowing them in a saving sense.

However, in the Bishop's judgment, St Paul considers *right opinion* as a full third part at least of religion, (p. 158.) and by way of proof his

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Lord-

\* The Bishop could rightly understand the Poet, when he said;

For modes of faith let graceless zealots fight;  
 His can't be wrong whose life is in the right.  
 In faith and hope the world will disagree;  
 But all mankind's concern is charity:  
 All must be false that thwart this one great end,  
 And all of God that blefs mankind or mend.

POPE's *Essay on Man*, Epist. III.

Verse 305. *For modes of faith, &c.*] To suppose the Poet to mean that all religions are indifferent, is an equally wrong as well as uncharitable supposition. And again; these latter ages have seen so many scandalous contentions for modes of faith, to the violation of Christian charity and dishonour of sacred Scripture, that it is not at all strange that they should become the object of so benevolent and wise an author's resentment — Dr Warburton's Notes on Pope's Works.

Lordship alledges this text of Scripture ; " The  
 " fruit of the Spirit is in all goodness, and righ-  
 " teousness and truth \* " . Real religion is the  
 knowledge, love and imitation of G O D : but  
 that knowledge which does not produce love  
 and imitation, is barren and fruitless, and there-  
 fore no part of religion at all. Whence it fol-  
 lows, that orthodoxy or right opinion, merely  
 speculative and exclusive of what ought to be  
 its proper fruit, is not a third part of religion.  
 But his Lordship proceeds to illustrate his asser-  
 tion by an exposition of the Apostle's words ;  
 and in explaining one of the noblest and most  
 comprehensive texts in the whole Bible, he has  
 not mentioned a single word concerning our  
 duty to G O D. The Apostle says, that " the  
 " fruit of the Spirit is in all goodness, and righ-  
 " teousness and truth † " . " By goodness  
 " (saith the Bishop, p. 159.) is meant the con-  
 " duct of particulars to the whole, and consists  
 " in the exemplary habits of social virtue ; and  
 " this refers to Christian practice. By righ-  
 " teousness is meant the conduct of the whole  
 " to particulars, and consists in that equal  
 " gentleness of government, where Church-  
 " authority is made to coincide with the pri-  
 " vate rights of conscience ; and this refers to  
 " Christian discipline. And by truth is meant  
 " the conduct of the whole and of particulars  
 " to one another mutually, and consists in or-  
 " thodoxy

\* Ephes. v. 9.

† Ibid.



“ thodoxy or right opinion; and this refers to  
“ Christian doctrine.”

Now is it possible that St *Paul*, in describing the fruits of the Spirit, and summing them up in three words, namely, goodness, righteousness and truth, should not in the least refer to the all-important duty of divine love, which our LORD tells us, “ is the first and great commandment \* ”; but should make the whole of it to consist in social Virtue, Church-government or Christian discipline, and Orthodoxy or right opinion? Or could an inspired Apostle, in describing the fruit of the Spirit in one place, contradict what he expressly declares to be the fruit of the Spirit in another? Thus in his Epistle to the *Galatians*, “ The fruit of the Spirit (says he) is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance † ”. When the Apostle therefore tells us that the fruit of the Spirit is in all goodness, righteousness and truth, I should apprehend his meaning to be this: By *goodness* (*Ἀγαθωσύνη*) he would have us understand those holy, pious and gracious dispositions, which the divine Spirit communicates to our souls, enabling us to love and serve GOD; and this refers to our duty to GOD. By *righteousness*, (*Δικαιοσύνη*) he would have us understand all those principles and actions of just and right conduct respecting our neighbour and ourselves; and this refers to

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every

\* Matt. xxii. 38.

† Gal. v. 22, 23.

every social and personal virtue. And by *truth*, (*Ἀλήθεια*) 1. *faithfulness and truth in our words and actions*; and, 2. a steady adherence to and a firm belief of the glorious truths of the everlasting Gospel. This I take to be a clear, easy and natural exposition of the Apostle's words.

On the whole then we conclude, that the Bishop is under a capital mistake, in supposing that they who make orthodoxy or right opinion at best but a very slender part of religion, if any part of it at all, do thereby "divest the Christian Faith of its truth, or of reason, (which when confined to its proper province is the test of truth) and resolve all into internal feelings, spiritual mysticisms and extatic raptures, instead of giving it the manly support of moral demonstration," p. 165. If by the Christian faith is meant the Gospel-history, as containing matters of fact; that indeed stands upon the foot of historical evidence, that is, the evidence of credible testimony, or what his Lordship calls moral demonstration.

But if by the Christian faith we mean what St Paul means, when he tells us, <sup>ss</sup> it is the substance (*ὑπόστασις*) of things hoped for, and <sup>ss</sup> the evidence (*ἔλεγχος*) of things not seen \* <sup>ss</sup>: then that faith stands upon a very different foot; to wit, the foot of experience, or an internal consciousness of the truth and excellency of the everlasting Gospel, as the power of God to salvation. And to this kind of faith our blessed

LORD

\* Heb. xi. 1.

LORD refers, when he says; " If any man will  
 " do the will of him that sent me, he shall know  
 " of the doctrine whether it be of GOD \*".

*Thirdly*, It is said, and I apprehend with good reason, that the manner, so it be truth which is preached, ought to give no offence. To this his Lordship objects, *p.* 169, and says, " That  
 " the most holy things may be depraved in  
 " passing through impure hands; and that truth,  
 " which inspires wisdom and promotes peace,  
 " may then serve for nothing but to turn the  
 " heads and hearts of men otherwise reasonable  
 " and peaceable." How that truth, which in-  
 spires wisdom and promotes peace, can turn  
 the heads and hearts of men to any other ob-  
 ject than to the GOD of peace and the Fountain  
 of all wisdom, it is incumbent on the Bishop to  
 shew. If it turns them from sin and Satan to  
 holiness and to CHRIST, it is that conversion  
 which the Gospel requires in order to salvation.  
 If it turns them in any other manner than this,  
 then it is not that truth which inspires wisdom  
 and promotes peace, but is the spirit of error  
 and delusion. " Indeed, (saith the Bishop,  
 " *p.* 169.) a fanatic manner of preaching,  
 " though it were the doctrine of an Apostle,  
 " may do more harm, to society at least, than a  
 " modest revival of old speculative heresies, or than  
 " the invention of new." What his Lordship  
 means by a fanatic manner of preaching, I sup-

pose is, What has been generally thought such, viz. applying immediately to the passions without convincing the judgment \*. But this cannot be said of any one who preaches the doctrine of an Apostle; because that doctrine is of divine authority, and must needs have a tendency to convince the judgment, as well as to move the passions. However, the doctrine of an Apostle ought to be preached as near as possible after the manner of an Apostle; which I presume was grave, solemn, serious and affecting. He who feels the power of divine truth himself, will deliver truth in such a manner as that others may feel it too, and be the wiser, holier and happier for what they hear. Nature, assisted by Grace, will teach a proper manner; for he who is really concerned about his own soul, will be concerned in good earnest for the souls of those committed to his charge. And this serious and awful view of things, together with a little common sense, will suggest all that is necessary as to the manner of preaching †.

But

\* Thus Dean *Swift*, in his Letter to a young Clergyman:  
 “ I have been considering that part of oratory which relates to  
 “ the moving of the passions; this I observe is in esteem and  
 “ practice among some Church Divines, as well as among all  
 “ Preachers and Hearers of the fanatic or enthusiastic strain.”

† The matter of our Sermons being supposed apostolic, what relates to the manner is thus well expressed by an eminent Prelate:  
 “ Our language should neither be florid, nor our manner theatrical;  
 “ for these things only raise an useless admiration in weak  
 “ persons, and produce great contempt in judicious ones, Nor yet



But the Bishop, in order to force St *James* into his opinion, has in his observations on the text dropt the idea of the manner of preaching, and substituted another in its room, very different and quite foreign to the matter in hand; namely, the morals of the Preacher. "The sacred Writer, (says he, p. 170. meaning St *James*) was unquestionably in these sentiments, that a fanatic spirit did more mischief in the mode of teaching than in the matter taught; since (here is the argument) of half

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" a

" on the other hand, should our expressions be mean, or our behaviour lifeless; but both must be suitable to the employment we are upon; both such as come naturally from the heart of the Speaker, and therefore will naturally move that of the Hearer." Bishop of *Oxford's* Charge, p. 18. And Bishop *Burnet*, in his Discourse of the Pastoral Care, chap. 9. hath some judicious observations on the same point. "In the delivering of Sermons, a great composure of gesture and behaviour is necessary to give them weight and authority. Extremes are bad here as in every thing else. Some affect a light and flippant behaviour; and others think that wry faces, and a tone in their voices, will set off the matter. Grave and composed looks, and a natural but distinct pronounciation, will always have the best effects. The great rule which the masters of rhetoric press much, can never be enough remembered, that to make a man speak well, and pronounce with a right emphasis, he ought thoroughly to understand all that he says; be fully persuaded of it, and bring himself to have those affections which he desires to infuse into others. He that is persuaded of the truth of what he says, and has a concern about it in his mind, will pronounce with a natural vehemence, that is far more lively than all the strains that art can lead him to. An Orator, (if we hearken to them) must be an honest man, and speak always on the side of truth, and study to feel all that he says; and then he will speak it so as to make others feel it likewise."

“ a dozen marks recommended for this purpose, one only is applicable to the doctrine ;  
 “ all the rest concern the manners, that is, the  
 “ morals of the Teacher.” But a person may undoubtedly be unexceptionable in his manners or moral conduct, and be endued with that  
 “ wisdom which cometh from above, which is  
 “ first pure, then peaceable”, &c. and yet his mode or manner of preaching may be injudicious and ungraceful, and what his Lordship may possibly call *fanatic*. Nevertheless if he experiences that truth in his own heart which he delivers to others, he may be an instrument in the hands of God of doing great good in the world, though his manner of delivering it were not quite so pleasing, becoming and graceful, as that of *Bruyere's* Orator\*.

Again ; What the Bishop says in the 171st page, seems to me quite unjustifiable concerning *St Paul's* direction to *Timothy*, to “ preach the word in season and out of season†”. “ This direction (he says) is confined to the state of things then existing, when the suffering Church had so few opportunities to preach the word, that all, whether seasonable or unseasonable, were with reason to be laid hold  
 “ on.

\* “ L'Orateur cherche par ses discours un Evêché ; l'Apôtre fait des conversions ; il mérite de trouver ce que l'autre cherche.” *Les Caractères*, chap. 15.

The Orator preaches to gain a Bishoprick ; the Apostle to gain souls. The latter deserves what the other aims at. Page 339.

† 2 Tim. iv. 2.

“ on. When the Church was once established  
“ and fixed, and seasonable times were appointed  
“ for holy offices, then (as every one may see)  
“ to fly to the unseasonable was factious.” To  
this it may be answered, that general directions  
of sacred writ are applicable to all times, unless  
the holy Spirit hath expressly limited them, or  
some special reason can be assigned why they  
should be limited to any one particular time.  
Now the holy Spirit has not limited this direc-  
tion at all, either as to person or time, and the  
reason assigned by the Bishop is not sufficient  
for that purpose; because after a Church is once  
established and fixed, and seasonable times are  
appointed for holy offices, general corruptions  
and abuses may creep into that Church; where-  
by the fixed and seasonable opportunities ap-  
pointed for holy offices, will be either generally  
neglected, or else the offices themselves per-  
formed, both by Minister and People, in such a  
formal, careless, unedifying, unaffecting manner,  
as to yield no spiritual fruit, and consequently  
do no real good to the souls of men. Then the  
Church of CHRIST will be a suffering Church,  
as in the Apostles days; and in that case it will  
be necessary to have recourse to the apostolic in-  
junction, of being instant in <sup>ss</sup> season and out of  
<sup>ss</sup> season.<sup>ss</sup>

If this method of limiting and restraining ge-  
neral rules of conduct to particular times and  
persons, be admitted in explaining Scripture,

unless upon the best grounds and for the most clear and cogent reasons, we may, with great ease, explain away the force and obligation of any of the moral precepts contained in the Bible, and which we find inconsistent with our interest or passions.

It appears then, with the fullest evidence, that the HOLY GHOST here speaks to all the Ministers of CHRIST in every age, commanding them to be diligent in preaching the Gospel, on the Lord's-day and on other days, in public and in private, on stated opportunities and on other occasional opportunities, as shall, in the judgment of prudence and charity, be likely to do good.

*Fourthly*, The Bishop is thus led on in his inquiry (p. 172.) "The wisdom from above (says this Apostle) is first pure, then peaceable. To be peaceable, is a leading quality in its general character. A choir of Angels ushered in the Advent of the Son of GOD, with Peace, good-will towards men. And he himself, on his departure from us, bequeathed it to us as his dearest legacy: Peace I leave with you, my Peace I give unto you. Now that which the FATHER proclaimed, which the SON bestowed, must needs be the office of the HOLY GHOST to maintain. Whatever form of godliness therefore hath not this characteristic mark, can never reasonably be deemed of heavenly extraction." All this is very true.

But



But in the inquiry into that temper which makes for peace, the Bishop runs into a long, and I think not very edifying discourse on the necessity and importance of Prudence. All which might have been spared, if his Lordship had sufficiently reflected, that where the wisdom \* that cometh from above really is, it brings with it all the Christian Virtues, and consequently Prudence among the rest. But further thoughts will occur on this topic, after we have previously observed, that " heavenly wisdom is first pure, " then peaceable ". Purity is its leading and most essential quality; next to that it is peaceable: but then no further so than is consistent with purity. If this offends, offence must be given. Indeed true peace is the effect, of which Gospel-purity is the cause. For where this purity is, there likewise abound the work and the effect of righteousness. " And the work of " righteousness is peace; and the effect of righteousness, quietness and assurance for ever || ".

At the same time it is no less evident, that evangelical purity is essentially at variance with all sin. For which reason there must be a constant, uninterrupted warfare between purity and sin, as long as sin remains in the human world.

These

\* Wisdom here is a comprehensive term, and includes the whole assemblage of the Divine Graces implanted in the Soul by the Spirit of God; both such as enlighten the understanding, and improve the judgment; and such as purify the affections, and rectify the will.

|| Isa. xxxii. 17.

These two principles can never agree; for their enmity is as irreconcilable as that of light and darkness, CHRIST and *Belial*. Hence the purity of the Gospel always did and always must give offence to, and disturb the peace of the wicked and ungodly. "For there is no true peace, saith the eternal God, to the wicked: and wo be to those Ministers who suffer their people to rest in a false peace". Now all carnal, graceless, unconverted and vicious men rest in a false peace.

Upon this ground they go on in a course of impiety and wilful transgression of the divine laws; endeavouring to set their poor sinful hearts at rest by this false hope, that they shall either live to repent, or that the justice of God will not punish them for their guilt. But when the everlasting Gospel is preached, wherein is revealed the wrath of God from heaven against all ungodliness and unrighteousness of men†: when this glorious Gospel, I say, is preached in its divine purity, and is moreover attended with a divine power, it works a degree of conviction, even in the most abandoned sinners. It could make a *Felix* tremble, and awaken horrors of conscience in the guilty, though surrounded with earthly pomp and seated in the throne of majesty itself. Thus sinners are alarmed and terrified, and consequently disturbed in their false peace. In this case they find it generally necessary to come  
to

\* Ezek. iii. 17, 18, 19.

† Rom. i. 18.

to one or other of these resolutions ; either to forsake their sins, or to declare war against the Gospel. If they resolve to continue impenitent, and to enjoy the pleasures of sin for a season ; then, in order to administer some present relief to the uneasy and pungent reflections of a guilty conscience, they must and will most injuriously ascribe that breach of peace to the purity of the Gospel, which ought in reason to be charged to the impurity of their own lives. This is an easy and natural solution of the matter. Hence the blessed Jesus, the Prince of peace, was accused by the malice of the *Jews* as an enemy to the peace of their civil community, and a raiser of insurrections against the civil Magistrate.

“ We found this fellow (said they) perverting  
 “ the nation, and forbidding to give tribute to  
 “ *Cesar* \* ”. The Prophets were thought the  
 troublers of *Israel* † ; that is, in modern language, the disturbers of social peace. St *Paul* was called “ a pestilent fellow, and mover of  
 “ sedition among all the *Jews* throughout the  
 “ world ‡ ” : and the Apostles, wherever they  
 went, were “ accused of turning the world up-  
 “ side down || ”.

It is to no purpose to urge that the times are now changed, unless his Lordship can shew that human nature is changed with the times. Christianity is the same yesterday, to day, and for ever ;

\* Luke xxiii. 2.

† Acts xxiv. 5.

‡ 1 Kings xviii. 17.

|| Acts xvii. 6.

ever; and the nature of fallen man is as corrupt and depraved now as it was seventeen hundred years ago.

It is therefore an observation not well-grounded either in reason or Scripture, which the Bishop makes, when he says, (*p.* 183.) “The declaration of our blessed Master, that he was not come to send peace upon earth, but a sword, respects *only* the first extraordinary state of the Gospel, and the accidental and transient struggle of the then expiring powers of darkness.”—What is the power of darkness but the power of sin? Wherever corrupt and sinful beings are, there are the powers of darkness; who stand in opposition to the Grace and Power of the Gospel. The struggle therefore is not accidental and transient, but is constant and permanent; and continues as long as sin and sinful creatures continue in the world.

How unjust, and unreasonable and cruel then is it to charge the Ministers of CHRIST with a violation of peace among men! What kind of men are they whose peace they violate or disturb? Not the faithful, obedient and true servants of CHRIST; because they have a peace which cannot be disturbed, a peace that the world cannot give, nor can all the men in the world take it away. If they are not the servants of CHRIST, it is the duty of the Ministers of CHRIST to endeavour to make them such: and this must be done by bringing them to a sense of  
their



their false peace, that they may seek in earnest for that true peace of GOD which surpasseth all understanding.

As to prudence it is a laudable virtue; and Christian zeal ought always to be exerted under the direction of Christian Prudence. But different ends will suggest different measures of prudence. Persons whose great object is the honours and preferments of the world, will think it prudent to please those who can best promote their worldly interest; and consequently their rules of prudence are to preach in such a manner as to give no offence to those, on whose friendship their All depends. On the other hand, persons whose affections are crucified to the world, and whose chief view is to everlasting blessedness, will think it prudent in the first place to please GOD, and to suffer with St Paul, the loss of all temporal things, provided they promote the divine glory in winning souls to CHRIST. Thus we see that the rules of prudence vary as the ends vary; and that proud, carnal, self-seeking and worldly-minded men are very incompetent judges of the measures of Christian prudence.

*Fifthly*, Another mark of celestial wisdom, is its being gentle and easy to be intreated. Ἐπειχὴς εὐπειθής, that is, *graciously mild and sweetly compliant* with all, as far as Christian purity will permit. For it must be observed as before, that the wisdom that cometh from above, is first pure, and then gentle and easy to be intreated.

Purity

Purity is its primary, unalienable and indispensable quality: mildness of spirit and gentleness of manners naturally show themselves where heavenly Wisdom and Grace abound. Under this head the Bishop censures the conduct of our modern Apostles, because "he finds them  
 " severe condemners of those innocent manners  
 " of their fellow-citizens, which they them-  
 " selves have abstained from, on pretence of  
 " their being less profitable and edifying; or  
 " perhaps obstructive of that perfection which  
 " they pretend to aim at." (page 191.)

If these manners are really innocent, as the Bishop affirms, that is, consistent with and promotive of Christian Purity, than they ought not to be condemned: but if otherwise, we are in duty bound to bear our testimony against them. We are forbid to call evil good, as well as good evil\*: and we are commanded in any wise to rebuke our neighbour, and not suffer sin upon him†. This indeed ought always to be done with Christian views and in a Christian spirit. We should ever distinguish between mens persons and their vices; and should evidence a tender concern for the one, at the same time that we signify our disapprobation of the other. The business of advice is certainly delicate; but it is worth observing, that where advice is not well taken it is always thought ill given.

In

\* Isa. v. 20.

† Levit. xix. 17.

In the 192d page the Bishop shews himself a warm and strenuous advocate for the liberty of conforming to the world, by talking on useless, if not trifling subjects, and by joining in worldly diversions in order to do good. This liberty it seems our modern apostles think inconsistent with evangelical holiness. To whom the Bishop, after alledging the example of *St Paul* in becoming all things to all men, gives the following answer: "Now what is this but to withstand *St Paul* to his face; to condemn his conduct in the most uncivil manner; and, as the *French* say, *rompre en visiere?*" that is, in plain *English*, to outface him.

But surely the Bishop cannot persuade himself that this is arguing, or that *St Paul* was in his Lordship's sentiments. Where does the Apostle assert the privilege of conforming to the world, and of talking upon useless and trifling subjects, and of joining in worldly diversions? So far from this, that he has given us precepts to the contrary, as clear and express as words can make them. Thus; "Be not conformed to this world, but be ye transformed by the renewing of your minds \*". And again; "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister Grace unto the hearers †". And again; "Foolish talking

\* Rom. xii. 2.

† Ephes. iv. 29.

“ talking nor jesting, which are not convenient ”, &c.

*Sixthly*, Another property of heavenly wisdom is, that it is full of mercy and good fruits; that is, ready to commiserate the distresses of others, and to relieve those distresses as far as it is in our power. Thus compassionate feelings and beneficent acts are the fruits of celestial wisdom. But here the Bishop undertakes to rectify an error in our modern Apostles, who maintain (and most certainly with Scripture on their side) that true religion does not consist in any or all these three things;—the living harmless,—using the means of Grace,—and doing much good. Yet, saith his Lordship, p. 203. “ St James talks another language. Pure religion, (and I suppose *pure* and *true* differ only in sound) and undefiled before GOD and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Now (adds the Bishop, by way of exposition) what is visiting the fatherless and widows, but the doing much good? and what is keeping one’s self unspotted from the world, but using the means of Grace \*?”

This

\* I shall here quote a passage from *Tully*, to shew that a sensible Heathen could see that real religion must go deeper than what the Bishop makes it: “ Cultus autem Deorum est optimus, idemque  
“ castissimus, atque sanctissimus, plenissimusque pietatis, ut eos  
“ semper



This is a religion that suits extremely well to the corruptions of our nature ; because the whole of it consists in giving of alms, and attending the ceremonies of the Church. According to this divinity, nothing can be so easy as for a rich man to enter into the kingdom of Heaven \*. The gate is broad, and the way smooth. All he has to do, is, to set apart a certain portion of his annual income, (the rest he may spend as he pleases, in every species of pride, luxury and selfish pomp) to relieve objects of distress, and be diligent in the use of external rites and ordinances ; and for this he is to be rewarded with a kingdom of eternal glory.

The important Christian tempers of humility and patient resignation to the will of God, of heavenly-mindedness, a holy contempt of the world, as well as the Christian duties of self-denial and taking up a daily cross, in obedience to the command, and in imitation of the divine life of a crucified Saviour, are to be left to the practice

“ semper pura, integra, incorrupta & mente & voce veneremur.

“ Non enim Philosophi solum, verum etiam majores nostri super-

“ stitionem à religione separaverunt.” *De Nat. Deorum*, lib. ii.

The best worship of the Deity, which is also the most chaste, holy and pious, is, to reverence Him always with a pure, sincere, and uncorrupt mind and voice. For not only Philosophers, but our very ancestors, distinguished between religion and superstition.

\* Then said Jesus unto his Disciples, Verily, I say unto you, that a rich man shall hardly enter into the kingdom of Heaven, *Matt. xi. 23.*

practice of zealots, enthusiasts and modern apostles.

But blessed and happy are they who are found in the practice of these ; their names are written in the Lamb's book of life, and they will be admitted to sacred and divine repasts on the fruits of the tree of life, in the midst of the Paradise of God ; whilst they who revile and ridicule them, under the colour of odious and reproachful names, will be consigned over to eternal darkness.

Further ; If keeping one's self unspotted from the world, be only using the means of Grace, then it follows, by a clear and necessary consequence, that the Pharisees of old were the most unspotted of all men, because they were confessedly the most diligent and punctual in the use of the means of Grace. They were regular in their attendance on the service of the temple and synagogue, they fasted often, gave alms and made long prayers ; yet amidst all this ostentatious use of the means, they were utter strangers to the end for which these means were appointed. They " omitted the weightier matters of the " law ; judgment, mercy, faith \*, and the love " of God † " ; and therefore could know nothing of inward vital religion and true holiness : so that notwithstanding their sanctimonious and superstitious observances, they were in reality

\* Matt. xxiii, 23.

† Luke xi, 42.

lity abominably corrupt and iniquitous \*; inso-  
much that our LORD has denounced against  
them the severest woes. And so far were these  
very scrupulous attenders on the means of Grace  
from keeping themselves unspotted from the  
world, that, in the judgment of unerring wis-  
dom, they were full of all uncleanness †.

I shall venture then to offer another exposi-  
tion of the Apostle's words; which differs as  
much from the Bishop's, as the first Church of  
CHRIST at *Jerusalem*, (described in the *Acts of  
the Apostles*, chap. ii. ver. 41 — 47.) differs from  
the Church of modern *Rome*. Visiting the fa-  
therless and widows in their affliction, when un-  
derstood in a Christian sense, implies the love of  
GOD and of man; and in that spirit of holy  
love, doing all possible good to our fellow-crea-  
tures for CHRIST's sake. To keep one's self  
unspotted from the world, implies a thorough  
change of heart; in consequence of which we  
renounce the world and all worldly tempers,  
and live a heavenly, a spiritual and a divine life,  
dedicated and devoted to the service and glory of  
GOD.

In the same page the Bishop has an assertion  
so contradictory to the whole nature and design  
of Religion, that I could not, with a clear con-  
science, avoid taking notice of it. “ Assurance  
“ (says he) that true religion consists in GOD's  
“ dwelling and reigning in the soul, soon makes  
“ way

\* Matt. xxiii. 28.

† Matt. xxiii. 27.

“ way for a happier madness.” Is it possible for a man who believes his Bible to say this? Did his Lordship never read these words of *Isaiah*? “ For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit \* “. Nor those of our blessed LORD; “ JESUS answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him † “. Nor those of the Apostle, where Christians are said to be an habitation of GOD through the Spirit ‡ “. What do “ the Grace of our Lord JESUS CHRIST, the Love of GOD, and the Communion of the HOLY GHOST “ imply, but the indwelling presence of GOD, and of his divine government in the soul? What does the Kingdom of GOD, whose coming we are commanded to pray for, import, but the rule and dominion of the Spirit of GOD in our hearts? Or could his Lordship be so ignorant as not to know what our Church teaches on this point? “ Indeed, “ (saith our Church) the chief and special “ temples of GOD, wherein he hath greatest “ pleasure, and most delighteth to dwell and “ continue in, are the bodies and minds of true “ Christians and the chosen people of GOD, “ according

\* Isa. lvii. 15.

† John xiv. 23.

‡ Ephes. ii. 22.



“ according to the doctrine of the holy Scrip-  
 “ ture declared in the first Epistle to the *Corin-*  
 “ *thians*: Know ye not (saith St *Paul*) that ye  
 “ are the temple of GOD, and that the Spirit  
 “ of GOD dwelleth in you? If any man defile  
 “ the temple of GOD, him shall GOD destroy;  
 “ for the temple of GOD is holy, which tem-  
 “ ple ye are \*. And again in the same Epistle;  
 “ Know ye not that your body is the temple  
 “ of the HOLY GHOST, which is in you, which  
 “ ye have of GOD, and ye are not your own?  
 “ For ye are bought with a price; therefore  
 “ glorify GOD in your body and in your spirit,  
 “ which are GOD’s †.” ‡

I may have mistaken the Bishop’s meaning in this place, or possibly an error of the press may have crept in: but if neither of these is the case, I would earnestly beseech his Lordship seriously to consider whether such an assertion as this does not amount very near to a denial of all Religion.

*Seventhly*, The last mark of heavenly wisdom is, that it is “ without partiality, and without “ hypocrisy “, ἀδίακριτος καὶ ἀνυπόκριτος; that is, its mercy and good fruits are universal and sincere; they are free from partial respects and selfish views. I see nothing under this head that falls within my design; because all that the Bishop has advanced here appears to me in no other

\* 1 Cor. iii. 16, 17.

† 1 Cor. vi. 19, 20.

‡ *Homily* of the right use of the Church, chap. 1.

other light, and I am really concerned to say it, than that of empty declamation, irreverent wit, and personal invective. And as this is not reason and argument, nor any way essentially connected with the doctrine of Grace, so neither does it call for my animadversion.

I rejoice in his Lordship's approbation of the law of Toleration and the Test-act; but I rejoice much more in his Majesty's Royal Declaration from the Throne, that "it was his invariable resolution to *adhere to and strengthen* this *excellent constitution in Church and State*; and to maintain the Toleration inviolable." As a *Briton*, I love the Constitution; as a *Church-of-England-man*, I approve of a Test-act; and as a *Christian*, I am a friend to the Toleration.

Indeed, as no system of religion is so well calculated for the welfare of civil government as the Christian; so no civil government can be truly Christian which does not act upon the divine principle of Toleration. This our government does; and the principle itself is become essential to our constitution. So that whilst the *British* nation is governed by a Prince who steadily adheres to the constitution, and invariably acts upon this Christian principle, there can be no legal persecution for righteousness sake. And Christians may well bear the scoffs of ridicule and the insults of calumny; when their persons are protected from injury, and their consciences

sciences secured from violence, by the mild and equitable laws of the wisest and best government in the world.

These impotent attacks of the enemy are the Christian's trial now; but they will be jewels in his crown at that awful day, when a different scene of things will appear; when honour, glory and immortality will be his portion, whilst insupportable shame and confusion will overwhelm the impious scorner. For <sup>ss</sup> then <sup>ss</sup> shall the righteous man stand in great boldness, before the face of such as have afflicted him, and made no account of his labours. <sup>ss</sup> When they see it, they shall be troubled with <sup>ss</sup> terrible fear, and shall be amazed at the <sup>ss</sup> strangeness of his salvation, so far beyond all <sup>ss</sup> that they looked for. And they repenting and <sup>ss</sup> groaning for anguish of spirit, shall say within <sup>ss</sup> themselves, This was he whom we had sometimes in derision and a proverb of reproach. <sup>ss</sup> We fools accounted his life madness, and his <sup>ss</sup> end to be without honour. How is he numbered among the children of God, and his lot <sup>ss</sup> is among the Saints \* <sup>ss</sup> !

\* Wisdom v. 1—5.

## CONCLUSION.

I HAVE now offered my thoughts with Christian Freedom on the important doctrine of Divine Grace, and on the Bishop's sentiments and opinions, so far as they stand in connection with it. In the progress and course of my observations and reasoning with his Lordship, I have endeavoured as much as possible to avoid saying any thing in the spirit of an angry Disputant. For though we are commanded to <sup>ss</sup> contend earnestly for the faith which was <sup>ss</sup> once delivered to the Saints \* <sup>ss</sup>; yet it is our duty to do this, as well as to give <sup>ss</sup> a reason of <sup>ss</sup> the hope that is in us, with meekness and <sup>ss</sup> fear † <sup>ss</sup>. And my heart's desire and constant prayer have been, that the Glory of God might incite me, and the Spirit of God enable me to do this. Yet after all, I may have erred; for infallibility belongs not to man. Conscious therefore of much ignorance and manifold infirmities, I stand open to conviction; and if the Bishop or any other person will condescend to read this, and shew me a tenet of importance that is contrary to the sacred Oracles of truth, I am ready to retract, and to make all proper acknowledgments for so benevolent and kind an office.

It

\* Jude 3.

† 2 Peter iii, 15.



It remains that I conclude the whole with some reflections by way of use and application; addressed,

- I. To Christian Professors in general; and,
- II. To those of the Clerical order in particular.

I. To Christian Professors in general: whom it highly imports to consider, with the deepest attention, how greatly they are interested in the subject of this Discourse. Which is not a matter of speculation and mere dispute, that may afford pleasure and improvement to the learned world; but is a point of infinite concern to every soul of man: "For by Grace we are saved" \*<sup>ss</sup>; saved from sin, hell and everlasting destruction. In other things we may be ignorant; and yet our future eternal welfare may be safe and certain. Then all is well; because all will end in the peace, joy and happiness of our immortal souls. But ignorance of that Grace by which we are saved, must be fatal and pernicious; because we are ignorant of that which alone is true wisdom, and which of all things in the world we are most concerned to know and be acquainted with. Let me therefore intreat you to enter into yourselves, try the state of your own hearts, and examine with the strictest impartiality how far you are practically acquainted with the doctrines

\* Ephes. ii. 8.

trines of Grace. Hitherto perhaps you have thought little of what ought scarcely to be ever out of your thoughts ; I mean, the interest of religion, and the care of your souls. If this is the case, it is a most clear and decisive mark that Grace has not yet had a saving effect upon your hearts. When once the light of the Gospel hath illuminated your minds, and the greatness of the love of God appears in the salvation of man ; this glorious object will engross a large share of your meditations, and your souls will dwell upon them with delight and joy. As when the glory of the sun arises and fills the enlightened hemisphere, the twinkling stars hide their diminished heads, withdraw their comparatively dim lustre, disappear and are seen no more.

Christianity is a serious concern ; and if ever you are saved by it, it must be first and last in your view. There is no trifling with religion ; it must rule, or it has no saving efficacy.

As a motive and inducement then to the great work of self-examination, consider what you are, and what is the end of your being. Consider that you are an immortal spirit, a breath of the eternal God, a spark of life that will never be extinguished ; but must exist for ever, either to suffer punishment, or to enjoy happiness : that you are now fallen from your original perfection ; and are placed here, not to felicitate and solace yourselves with the honours, riches and pleasures of the world, but to recover your  
lost

lost inheritance, and so to "pass through things  
"temporal, as finally not to lose the things that  
"are eternal". The means of recovery is the  
Gospel-dispensation; or the person, offices,  
Grace and righteousness of the Lord JESUS  
CHRIST, applied and appropriated by faith. If  
you have been made a partaker of this faith, and  
in virtue of its operation have experienced a  
death unto sin, and a new birth unto righteous-  
ness; then are you redeemed by the precious  
blood of the Son of GOD; sin, death and hell  
are overcome; and holiness, life and happiness  
will be your portion for evermore. The nature  
of saving faith hath been fully explained in the  
*fourth* Section of the preceding Discourse; where  
I considered the operations of the holy Spirit in  
the great work of justifying and sanctifying the  
souls of believers. If you have not a real heart-  
acquaintance with this divine work, you have  
no true faith: the consequence is, that you are  
under the guilt, power and condemnation of  
sin; your soul is unredeemed, you are a child of  
wrath and of hell; and if death finds you in the  
state you are now in, you will suffer the tor-  
ments of hell for endless ages. In vain will you  
plead the privileges of any external and visible  
Church. For if you have not the Spirit of  
CHRIST, you are none of his; forms and cere-  
monies will not save the soul. If this alarms  
you, so much the better; for when you know  
your danger, you may fly to CHRIST for safety,

as *Lot* flew to the city of *Zoar* when the Angels destroyed *Sodom* \*.

Formal Christian Professors have great need of the most awakening considerations. They are dead in trespasses and sins ; and are so deeply engaged in present pursuits, that they have no leisure, if they had inclination, to attend to futurity. Nothing truly wise and serious makes an impression upon them. They are like children playing blindfold on the brink of an horrible precipice ; and as they are insensible of their danger, they have no dread of consequences. But if the word of God is true, every one that dies in an unrenewed state will perish everlastingly. Hear this, O ye sons of men, and consider what it is for a soul to perish. He whose compassions are infinite, hath in his most adorable wisdom declared, that " he that believeth " and is baptised shall be saved ; but he that believeth not shall be damned † ". Awful and tremendous words on the one hand ; and yet sweet and comfortable on the other. Our danger is made known, and our remedy pointed out at the same time, with the like merciful and benevolent design. I shall now lead your thoughts to a serious consideration of the loss of an immortal soul.

(I.) It is the loss of all good, natural and moral, temporal and eternal. It is the loss of the glory and perfection of the Saints, and of the

\* Gen. xix.

† Mark xvi. 16.



the end of our being. It is the loss of ourselves; for, strictly and properly speaking, our souls are ourselves, as they are infinitely the best, noblest and most valuable part of our nature. Human bodies consist of dull, lifeless, inactive matter; they are subject to old age, corruption and decay, and will soon return to their original dust. But human souls are active, immaterial and immortal beings; they are privileged from decay, and incapable of dissolution. They were created for the love and enjoyment of God; and have powers and capacities fitted and adapted to that blessed purpose. Their nature is heavenly and angelic; it is capable of being made holy, as God is holy, and of receiving divine and glorious communications of Grace and Goodness from the great Author of their being: so that the soul excels the body, as far as the sun excels a clod of earth. Now the loss of the soul is the loss of all this blessedness; for the soul that perisheth will never see the face of God in glory: it will never enter into that rest which remaineth for the people of God; it will never enjoy the beatific vision, nor be admitted to behold, contemplate, admire, love and adore the infinite and eternal Author of all life, being and perfection. And what will highly aggravate the guilt and increase the horrors of unhappy perishing souls, will be the galling, sharp and cutting reflections on their unpardonable abuse of the means offered them in the Gospel, for the at-

tainment of all that happiness which now they have lost. They will think with bitterness and regret on the many Sermons they have heard in vain, on the many they might have heard with advantage and wilfully neglected them; on the many opportunities they once had of knowing CHRIST JESUS, and him crucified, and of securing their salvation: but now, alas! they are gone for ever; the sound of the Gospel is heard no more; GOD is no longer gracious; divine patience and forbearance are at an end; the springs of Grace are dried up; opportunity is fled, the world is at an end, time is no more; and the everlasting doors of Heaven are shut; never, never more to be opened for the reception of lost souls. Thus the deprivation or loss of Heaven, of GOD, and of the glories and perfections of his divine nature, is hell enough to overwhelm impenitent sinners with inconceivable misery. But neither is this all. Lost souls will suffer positive evil, as a just punishment inflicted by a most holy and righteous GOD on the infinite demerit of their crimes. They will not only be deprived of all tranquillity of mind and peace of conscience, of every spark of hope and ray of comfort; their wills will not only rebel against the government, and their tongues utter horrid blasphemies against the wisdom, power and majesty of GOD; but the devils themselves will be the executioners of the divine vengeance. These accursed spirits will torment unredeemed souls.

souls, and will not permit them to rest day or night; they will torment them with every instrument of pain and horror, which the wit of hell can invent, or the malice of hell suggest. And as their misery will be extreme, so will it be universal. No part will be free from pain; which will know no abatement or mitigation; but their sorrows will increase as the periods of their miserable existence roll on; and roll on they will for endless ages. This is the most distressing circumstance of all; that souls which are once lost are for ever lost. Millions and millions of ages bear no proportion to eternity. In these mansions of black despair they are to continue not for millions and millions of ages only, but to eternity. So that after they have suffered punishment for as long a period as a person would be in emptying the great ocean, supposing he carried away a single drop of it once in an hundred years; even then their misery is but just beginning; its end is just as far distant as the moment they were plunged into the direful gulf! O sin, what hast thou done! If I have painted the shocking picture in strong colours, it is with a compassionate design of awakening up in you an earnest concern, and of exciting you to all possible diligence in the inexpressibly-great work of escaping this extreme and unutterable woe; as a tender father points out the paths of danger and ruin to a dear and well-beloved child. Happy shall I be if, by the Grace of God, this

description alarms any careless, unrepenting sinner, and convinces him of sin ; and happier still, if the work of Grace goes on and ends in a thorough conversion to universal holiness. This work must be wrought in every soul that enters into glory. Is it wrought in you ? Are you made in any degree conformable to the image of GOD in CHRIST ? Do you love GOD for his holiness ? and do you fear him for his goodness, and because you love him ? And do that fear and love operate together, and produce a growing likeness to the moral perfections of the divine nature, and a chearful obedience to the divine will ? If so, then have you the life of religion in your soul. You are redeemed from the curse of the law by CHRIST your great High-Priest, who was made a curse for you ; your sins are blotted out in virtue of the all-sufficient atonement made upon the cross ; your pardon is sealed ; the Father is reconciled to you, and He is become your Covenant-GOD through the Son of his love.

But if you have no knowledge and experience of these things, all your religion is vain, and will prove a most fatal delusion at the day of trial : for as you are not truly regenerated and born again, your spirit is unredeemed by the blood, and you have no interest in the merits of CHRIST. Should this be your present state and condition, rest not a single moment where you are ; but fly for your life to the city of refuge.

You



You are still within the reach of mercy. Your day of Grace may not be over ; time and opportunity are now in your power. Redeem the time, and improve opportunity. Hath God alarmed you ? Exert the ability he hath given. Conquest and glory are before you. To avoid hell, and to obtain Heaven, are worth all your labour, thought and pains. To this you are invited by CHRIST, who came down from heaven to seek and to save lost souls : to this you are called by his Gospel, exhorted by his Ministers, admonished by his Providences, awed by his threats, and urged by his promises. All the great lines of God's dispensations, from the beginning to the end of the world, center in this, the salvation of souls. To this end CHRIST died ; and for this end must his people live. Nothing below comparatively deserves your attention. The world itself, this scene of sin and wo, is less than nothing and vanity. It is condemned to destruction, and soon will it be burnt up ; when the cloud-capped towers, the immoveable rocks and the everlasting mountains shall be dissolved in liquid flame. But should the period of the world's destruction be at ever so great a distance, yet death is the end of the world to every particular person ; and that hastens with a swift foot. In a few months or days, or perhaps this night, your soul may be required of you ; and before to morrow's sun you may be an inhabitant of the spiritual world.

If CHRIST is not the life of your soul ; that is, if you have no true religion, you are wretched and miserable now, be you ever so great and noble, rich and honourable, wise and learned. Present things do not satisfy : they are infinitely insufficient to bring with them solid happiness and a settled enjoyment. The mind is looking higher, and reaching after better and nobler objects of fruition. The whole earth affords you no firm ground whereon you can rest the sole of your foot ; it yields you no riches that may not be consumed, nor honours that give ease to your ambition ; you cannot secure health without disease, nor possess beauty that will not fade ; you are not able to purchase pleasures that will not cloy, nor enjoy plenty that may not fail ; you can experience no peace that will not admit of change, nor partake of love and friendship that may not be poisoned with guile and end in hatred ; neither can you acquire an estate which you must not leave, nor procure a life that will not sink away in death. These are universally acknowledged truths ; and are demonstrative proofs that it is your supreme and only wisdom to seek with unwearied diligence, and the most constant assiduity, those unchangeable possessions, those unfading honours, those ever-flowing and ever-satisfying rivers of pleasure and divine felicity, which are found in the new *Jerusalem* ; whose foundations are eternal, and whose maker and builder is GOD.

Consider

Consider further, that a day is hastning, an awfully-glorious day, when you must appear before the great Judge, to give an account for every means of Grace and opportunity of knowing the will of God that have been afforded you; and, among the rest, for the right use or abuse of the work now before you; which was undertaken with a view to magnify the glory of God's Grace, and advance the Kingdom of his dear Son; and consequently with a view to the everlasting salvation of your soul. Omit not therefore by any means to pray that God would bless it to you. Ask in faith; be fervent in your addresses, and pressing in your supplications to the throne of Grace. The prayer of faith can do great things, much greater than you are aware. " Arise then, and be doing, and the " LORD be with you.\*".

II. I am to address you, my dear and reverend Brethren, as the Ministers of the Gospel of CHRIST; and as I design to give no offence, so I shall make no apology for what I say. God knows how much I honour and reverence the Ministers of his Word; esteeming them highly in love for their work's sake. But you yourselves must be sensible into how great contempt we are fallen. We are represented as a set of men of worldly and ambitious views; as governed by avarice, pride and selfishness; and as placing our *fulcrum* in the other world, only to move  
this

\* 1 Chron. xxii, 16.

this at pleasure, as may best serve our corrupt and mercenary purposes. I do not say we deserve these reproaches; but it certainly becomes us to inquire how far it is in our power to remove every possible ground and occasion of them. In order to which, let us consider the original and nature of our office; and then let us examine ourselves whether our designs and actions are agreeable to the great ends of our Ministry. If upon a strict and due examination, "our hearts condemn us not, then have we confidence towards God"; and may rejoice in this, that though we bear a part of the reproach, yet we have no share in the guilt; and that a time will come, when the universal Judge will make "our righteousness as clear as the light, and our just dealing as the noon-day\*". But if, upon an impartial review of our hearts and lives, we find that we have contributed in any measure to the increase of these complaints; then let us humble ourselves before God, implore forgiveness, and resolve in the strength of divine Grace to be more diligent and faithful for the future. Now the Christian Ministry derives its origin from CHRIST himself; who, when he commissioned his Disciples to go and preach the Gospel, told them, "As my Father hath sent me, even so send I you†". We are then, as the Apostle says, the Ambassadors of CHRIST. Accordingly our divine Master, who is the great King

\* Psalm xxxvii. 6.

† John xx. 21.



King of heaven and earth, hath by the laws of his Gospel protected and guarded our persons, as those of public Ambassadors are by the laws of nature and nations; by declaring, that when he appears at the last day on his throne of glory, he will adjudge every indignity offered to us in our office-capacity, as done immediately to himself. "He that heareth you heareth me, and he that despiseth you despiseth me†". And in a most solemn and striking manner of expression hath he pronounced the same awful truth: "Verily, verily, I say unto you, he that receiveth whomsoever I send", (plainly intimating not the Disciples only, but all who should successively come after them in the same great office) "receiveth me; and he that receiveth me, receiveth him that sent me‡".

It is clear then that the Ministers of the Gospel act under the authority of a divine commission, which is originally derived from CHRIST the Lord of glory; and the nature of our sacred employment is thus well described by *St Paul* in his Epistle to *Timothy*: We are to be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity: and to give attendance to reading, to exhortation, to doctrine, and to give ourselves wholly to them; that in doing these things, we may both save ourselves and them that hear us. These words are full and clear, and they contain the whole nature,

† Luke x. 16.

‡ John xiii. 20.

nature, importance and end of the Christian Ministry. We are to be an example to the flock; we are to give ourselves up intirely to the discharge of that great work with which we are intrusted; and the glory of God in the salvation of souls is to be the end and aim of all our labours. And when we consider the state of our own souls, and the state of the world about us; we must needs think all time too short, and all diligence too little, to be employed in this great work. The more sin and misery abound, the more ought we to exert our endeavours, in our several stations, that Grace and happiness may abound. It is the remark of a serious and judicious Observer of men and things, that “men  
“ have always complained of their own times,  
“ and always with too much reason. But  
“ though it is natural to think those evils the  
“ greatest which we feel ourselves, and there-  
“ fore mistakes are easily made in comparing  
“ one age with another; yet this we cannot be  
“ mistaken in, that an open and professed dis-  
“ regard to religion is become, through a va-  
“ riety of unhappy causes, the distinguishing  
“ character of the present age: that this evil is  
“ grown to a great height in the metropolis of  
“ the nation; is daily spreading through every  
“ part of it; and, bad in itself as any can be,  
“ must of necessity bring in most others after it.  
“ Indeed it hath already brought in such disso-  
“ luteness and contempt of principle in the  
“ higher

“ higher part of the world, and such profligate  
“ intemperance and fearlessness of committing  
“ crimes in the lower, as must, if this torrent  
“ of impiety stop not, become absolutely fatal.  
“ And God knows, far from stopping, it re-  
“ ceives, through the ill designs of some per-  
“ sons, and the inconsiderateness of others, a  
“ continual increase. Christianity is now ri-  
“ diculed and railed at with very little reserve;  
“ and the teachers of it without any at all\*.”

This remark was made, and with great truth, more than twenty years ago: since which time the disease hath grown worse. Infidelity, Formality and Profaneness have increased, and with them the reign of Sin and Ignorance; insomuch that the morals of the people are universally corrupt. Now what have we done to stem the torrent? Have we used every possible endeavour to prevent these flood-gates of iniquity opening upon us? For my own part, I do not justify myself. My own conscience tells me, that I have much to answer for in this respect. Though we are commanded to “cry aloud, and spare not†”; to shew the people their transgressions, and the house of *Jacob* their sins; yet I am afraid in our public ministrations we are too often influenced by the fear of man; and our end is rather to please and recommend ourselves, than to convince and convert our hearers.

Hence

\* Bishop of *Oxford*'s Charge to his Clergy, p. 1.

† *Isaiah* lviii. 1.

Hence it is, that Preaching is looked upon by many merely as a religious diversion; and our Churches as theatres of amusement. Such persons attend where they can be best entertained; and they follow a fashionable Preacher, as they do a celebrated Actor, to have their ears tickled, and their eyes pleased †. And if the Preacher has slight superficial parts, just enough to talk smoothly on the duties of humanity, and the beauty and amiableness of social virtue; if his periods be well turned, his diction flowery, and his manner somewhat theatrical, he passes for a fine Orator. Admiration and applause follow. Then he has gained his end; his audience has been charmed and soothed, and both think they have done their duty. But this is to preach ourselves, and not CHRIST JESUS the Lord: it is to preach to the corrupt taste, and for the pleasure and amusement of our hearers; not to

† This is no new Thing. St *Austin* informs us, that he himself, before his conversion, was such a hearer of the eloquent St *Ambrose*, Conf. Lib. V. “*Studiosè audiebam disputantem in populo, &c.* — I heard him diligently when he discoursed in the congregation, but not with that application of mind which I ought to have done; but I came rather out of curiosity, to know whether his eloquence was answerable to that opinion the world had conceived of him. I was very attentive to his style, and charmed with the sweetness of his delivery, but had little value or concern for the subjects he treated of.” From the same motive, and for the same end, the *Jews* of old attended the preaching of the Prophet *Ezekiel*, Chap. xxxiii. 32. “*And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.*”



to their consciences, and for the edification and salvation of their souls. No wonder therefore if we see no fruit from our labours, no success attend our Ministry. In this way of preaching vice will always triumph; and the duties of humanity and the social virtues will never be practised but upon selfish principles and for interested ends. Sinners will hear these polite addresses for ever, without having their minds disturbed, or their consciences alarmed. Whereas the effect is different when we preach CHRIST in all his divine and glorious offices; when we explain the nature, excellency, necessity and benefits of the Christian Dispensation; when we shew men their wants and their miseries, and invite them to come freely to the Fountain of Grace, as that alone which can save them from sin and eternal ruin: especially if this be done with dignity and solemnity, and in a style formed upon the eloquence of the sacred Scriptures, free from studied elegancies and rhetorical flourishes. Not that I would have Christian Ministers despise useful learning, or neglect beauty and ornament in their Pulpit-discourses: nor let Christian Preachers be afraid to open all the treasures of their eloquence, and employ the whole beauty and force of this noble faculty. It is in the cause of God and of truth that eloquence ought to be employed.

But after all, what we are to preach is the Word of God. The Bible is the fountain  
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whence we are to derive our sentiments and language; and whatsoever we advance ought to come supported with the divine authority of a **THUS SAITH THE LORD** \*. Then we need not doubt but that the arguments we offer, and the reflections we make, will have their due weight and influence with our people: and as it is done in the Spirit of humility and self-abasement, and in absolute dependence upon and fervent prayer to HIM, who is the supreme Head of the Church, and hath its government upon his shoulder, the blessing of GOD will attend our Ministry; and whilst we are speaking to the ear, the divine Spirit will speak to the heart. Then will the Grace of the eternal GOD be displayed; sinners will be convinced and humbled, the Saviour exalted and glorified, and the love and practice of universal holiness will be promoted in the world. Do we thus preach? and are these the fruits and effects of our Ministry? If not, we have reason to examine ourselves, whether we are dead to the world, heavenly-minded, disinterested and humble, as we ought to be; whether we are so diligent in our exhortations, as well private as public, and so earnest in prayers

\* "For it is not the honour of a fantastic sect of Philosophy which we are intrusted to support; better committed to the care of those who exercise the talents of its old patrons, the *Sophists*: neither is it the credit of a traditional Orthodoxy, which some of those who are called Fathers of the Church, have of old defended with the like arts and arms: but it is the simple Gospel of **JESUS**, equally abhorrent of refinement and deceit." Bishop Warburton's *Doctrine of Grace*, p. 278.

ers for our peoples good, as the nature of our office requires. Or perhaps we may mistake the covenant of works for the covenant of Grace; and preach salvation by the law instead of the Gospel. If we preach the law as a rule of life, we do well; but preaching it as the meritorious cause of justification, will neither save ourselves nor our hearers. In one sense indeed, justification by faith and personal obedience are so inseparably connected, that the one cannot be without the other; yet in another respect they are so essentially distinct, that we must depend upon faith in the righteousness of CHRIST alone, who is the great Law-fulfiller, as well as Law-giver, as the only ground of acceptance. But this topic is handled more at large in Sect. IV.

Again; Let us not think that all our work is confined to our studies and the pulpit. We are shepherds, and ought to know the sheep committed to our care. We ought to be acquainted with their infirmities and necessities, that we may suit our ministrations and labours of love to their several wants. The open sinner is to be re-proved; the proud Pharisee is to be humbled; the broken-hearted to be comforted; and the confirmed Christian to be exhorted to perseverance. We should visit them at home, and see whether they have any religion in their houses; whether they keep up family-prayer: if they do, encourage them; if they do not, shew them the necessity of worshipping GOD in their families,  
and

and instruct them how to do it. To this let us add constant attendance on the sick. In the day of visitation their minds are open to receive good advice. The wax is soft, and an impression is the easier made on it. *Hæc mollissima sandi tempora.* These are the times and seasons of conveying religious instruction. Accordingly our Church has appointed that we do not wait till we are sent for; but as soon as we hear that any of our flock are dangerously ill, we are to resort unto them, and to instruct and comfort them in their distress. (CANON LXVII.) This is a duty of vast importance, and great good effects may result from the proper discharge of it. In these and other occasional visits, in the Spirit of our heavenly Master, to administer spiritual counsel, and do good to their souls, we shall find enough to do. So that we need not have recourse to the amusements of the stage, the entertainments of places of pleasure, and the diversions of the chace, to fill up the vacant spaces of our time\*.

Lastly, Our actions must speak the same language that our public Discourses do; both must  
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\* The nation hath been much alarmed of late with reports concerning the growth and increase of Methodism. Would we put a stop to the farther progress of it? There is one way by which it may be done: and let us of the established Clergy join hand and heart in the work; viz. To live more holily, pray more fervently, preach more heavenly, and labour more diligently than the Methodist Ministers appear to do. Then shall we soon hear that Field-preaching is at an end; and Christians will flock to the Churches to hear us, as they now flock to the Fields to hear them.



flow from the same Spirit, and both aim at the same end. Our conversation should be a living Sermon, constantly repeated every day; wherein we must enforce by example what we inculcate by doctrine. The world expects more from us than from other men, and with great justice. We undertake to shew others the way to Heaven; and if we walk not in the way ourselves, they must necessarily conclude we are ignorant of it: and if once they are thus led to make this conclusion, our Ministry must needs be as contemptible as useless. Neither is mere decency, that is, such an inoffensive conduct as our worldly friends will be ready to justify, or at least not condemn, sufficient to make us stand uncondemned before GOD. "We are the salt of the earth, a city set upon a hill;" our lives therefore ought to be shining examples of an exalted piety. And wo be to us if we yield to or fall in with the avarice, pride, carnal ease, pomp and sensuality of a luxurious, selfish and pleasure-loving age; and which it is our indispensable duty to bear our testimony against. It is true, we are called to honour and glory; but it is to honour and glory of the same nature as the Apostles of our LORD were called to, *viz.* to divine honour and celestial glory: the honour and glory of serving as instruments in carrying on the same blessed work for which the Son of GOD died upon the cross. Happy, incomparably happy are they, whose hearts and lives are engaged and wholly devoted

voted to this divine work. The great and honourable of the earth may lightly esteem us now, as they did CHRIST and his Apostles; and value us only in proportion to the figure we make in the eye of the world. We may be despised and persecuted, reviled and defamed; we may be reckoned as the filth of the world, and the off-scouring of all things: notwithstanding this, we know whose we are, and whom we serve; and if we are faithful unto death, we shall receive a crown of life. Therefore let no obstacles discourage us, let no threats dismay us, let no fears abate our zeal in the cause of truth and righteousness. He who is infinitely stronger than the strongest, is with us; who will support his own cause, and protect his own servants; and "when CHRIST the chief Shepherd shall appear, then shall we also appear with him in glory." In the mean time, let our souls dwell with an abiding continuance upon this sweet and comfortable promise, that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever".

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